

# THE ISLE OF MAN:

## OR, *The Legall Proceeding* *in Man-Shire against* SINNE.

Wherein, by way of a continued  
Allegorie, the chiefe Malefactors di-  
sturbing both Church and Common-  
wealth are detected, and attached;  
with their Arraignment, and In-  
diciall tryall, according to the  
Laws of ENGLAND.

*A necessary Direction for waifaring*  
Christians, not acquainted with those perilous  
wayes they must passe, before they happily  
arrive at their wished Haven.

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By R. B. Rector of Batcomb.  
SOMERS.

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LONDON,  
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Blackemoore, 1627.



21E of MAN.

5

the Man-Spine against

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The left edge of the page shows the binding structure, including what appears to be stitching or staples. There is no text or other markings on the page.

1875

1871

BY N. B. K. H. W. C.

2011

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TO  
THE RIGHT  
Worshipfull, Sr. THOMAS  
THYNNE Knight, and to his  
*religiously affected Ladie, the*  
Lady CATHERIN THINNE;  
*All saving graces, in the blessed way*  
*unto eternall Comforts, are*  
*vaseignedly w shed.*

*Right Worshipfull,*

**S**Ince your de-  
parture, and  
now return a-  
gain to *Long-*  
*leate* (so long wished for of  
the poore which felt your

## The Epistle Dedicatory.

mercies in set times of reliefe and daily almes ) it was my hap to trauell into, and thorough out the whole *Ile of Man* : now its vsuall with Trauellers to discourse of their iourneying, & to relate their Observations. And therefore let none obieſt and ſay vnto me that of *Persius*, *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter*? For I found goods in my pains taking: and *bonum* is *communicativũ et ſui diffuſivum*, and ſo *quo cõmunius, eo melius*. In my very entrance, and afterwards euery where I found written that old antient

## The Epistle Dedicatory.

tient precept, *Nosce te ipsum.*  
This lesson I began to take  
out with diligent obserua-  
tion. And it brought to my  
mind the Apostles charge,  
*Quisque exploret seipsum,*  
which I laboured to put in  
practise, and so besought  
my selfe in my selfe; for, I  
remembering that saying  
long since learned, *Orbis*  
*quisque sibi, necte quæ sueras*  
*extra.* Thus my trauell be-  
came very profitable to  
me; and the variety of  
sights withall procured de-  
light, & turned my paines  
into pleasure.

In my trauelling, I came  
to the County towne, or

A 3 chie-

γνώσι  
οσαυτων.



## The Epistle Dedicatory.

chiefest Seate there called  
*soule*. Where I rested for  
some time, because it fell  
out to be the Assise weeke,  
for all that Iland. Where I  
specially marked how in all  
things they proceeded a-  
gainst Malefactors, accor-  
ding to the Lawes of En-  
gland: in this onely lyeth  
the difference: there is ne-  
uer but one Iudge, where-  
as wee haue euer two ap-  
pointed in euery Circuit,  
as wee haue now in this  
Westerne, very honora-  
ble and religious Iudges,  
*quos honoris causa non pos-*  
*sum non nominare*, Sir Iohn  
VValter, Lordchiefe Bar-  
ron,

## The Epistle Dedicatory.

ron, and Sir *John Denham*,  
an other worthy Barron of  
the Exchequer, louers of  
vertue and iustice.

And indeed, such ought  
Iudges to be, as was and is  
this Iudge in *Man*. He is a  
Iudge of *Iethroes* choice  
& *verax*, & *dei ti-*  
*meris*, & *Ofor turpis lucri*.  
He is diuinely giuen, pru-  
dent, impartiall, and very  
quick vpon good infor-  
mation, in dispatch of cau-  
ses. He was worthily atten-  
ded, as he ought euer to be  
with a worthy Shiriffe,  
with Iustices of Peace,  
Knights & Esquires, Gen-  
tlemen of singular note &

*Exod. 18.*

## The Epistle Dedicatory.

same in that Countrie. This I heard of them, and it appeared by their practise, that they all stand for the maintenance of the lawes, they see their Soueraigne well serued, iustice duely obserued, and iudgement executed accordingly.

They neuer side with any, for they hate faction. Pride and enuie, two restlesse Make-bates, for notorious misdemeanour. I saw bound to the good behaviour. So as now there a Cæsar like spirit, *patitur superiorem*, and a Pompey *suum parem*. They runne  
all

## The Epistle Dedicatory.

all one course, and as true Israelites, *quasi vir unus* for publick good. Therefore doe the people liue in peace, the land prospereth, iustice flourisheth, vertue is exalted, vice suppressed, and the enemies at home and abroad made to feare.

*Iud. 20.*

The whole discourse of this excellent order, and carefull proceedings there by me obserued, from my first enterance vnto the end, I heere do present vnto your Worships, not doubting of such an acceptance, as the delight in reading, and the profit, by a



# The Epistle Dedicatory.

right vse, may iustly procure, and so I doe humbly take leaue

Batcomb  
Decemb. 6.

*Your worships in all*

*Christian seruices*

*at command,*

RICHARD BERNARD.

THE



THE  
AUTHORS  
earnest requests



*FIRST to the  
Worthy Rea-  
der whose-  
uer, to whom  
let mee but  
say thus much  
of this Discourse allegoricall  
narration, that in it sicut bona  
sunt quædam memoria, sunt  
mala nulla: Yet if any thing  
may seeme distastfull, let thy  
minde*

## The Epistle

minde be to take it well as Cæsars was, to interpret well the seeming offensive carriage of one Allius the Poet towards him, and thou wilt not be displeased. Thy good minde will preuent the taking of an offence, where none is intended to be giuen. In discovery, attaching, arraigning and condemning of sin, I taxe the Vice, and not any mans person, so as I may say with one,

Hunc seruare modum nostri nouere libelli,  
Parcere personis, discere de vitijs.

Thou hast heere towards the end of this discourse, the triall and iudgement vpon foure notorious Malefactors. Two of them the very prime Authors of all the open rebellion, or secret

to the Reader.

cret Conspiracies, which at any time euer were in that Isleland. The other two were the principall Abettours, and the chiefest Supporters of them. Their names, their natures, and their mischienous practises thou maist finde at large in the narration.

There should haue beene at that Assises with these, the arraignment of certaine suspected Witches: but this was prevented because the Grand-lurrie Gentlemen could not agree to bring in their Billa vera: for that they made question of diuers poynts whereof they could not bee resolved at that present.

I. Whither the afflicted did suffer by onely sound violent diseases in nature, producing  
strange



## The Epistle

Se doct Cot-  
ta his triall  
of Witches.

strange effects like practises of Witch-craft? Which for want of a iudicious Physitian they could not discern.

2. Whither the afflicted were a counterfeit, as was one Marwood, the Boy of Bil'on, and one Mary Brasier? Or that he or shee hauing some naturall disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hysteric passion?

3. Whither being a disease supernaturall, yet might come vpon the afflicted by the operation of the diuel, without any association of a Witch, as it happened to Iob, and others in the Euangelists? Or, that the afflicted hath a diuel, and is a Witch, and hath by his or her owne maies, brought this euill

upon

to the Reader.

upon him or her, without the practice of any other Witch?

4. Whither they might proceede upon meere presumptions against the suspected, or rather stay till they had more certaine and groundred proofes?

5. Whither they could (none of them being read in any learned tractates touching the practises of Witches) rightly examine the suspected, to finde out a Witch, and so to bring him or her deservedly under the power of authority?

If there come forth, by the leave of authority, a Guide to Grand-Iury men in causes of Witch-craft; my sute is, that they would be pleased to accept of my well meaning therein. In which al these points before are fully handled; as also, That there

## The Epistle

there are witches, who are most  
subiect to be made Witches.  
How they prepare themselves  
for the diuel. How Satan  
draweth them to a league, and  
becometh familiar with them.  
That there are good Witches,  
and the signes to know them.  
That there are bad Witches,  
and how they practise, & what  
it is that they can doe, and how  
many things must concurre in  
bewitching. What are the signes  
to know one to bee bewitched.  
That Witches may be detected  
What are strong presumptions.  
of a Witch: what are the cer-  
taine evidences against such an  
one: how thoroughly to examine  
a witch, with many other par-  
ticulars in 28 distinct chapters  
fully, & yet with great breuity.  
The death of sine, brethren &  
sisters

to the Reade.

sisters lately cōdemned, & executed for witches, one more yet remaining, formerly brought before a Iudge, and now in danger to be questioned againe, hath moued me to take this paines, not to preuent iustice, nor to hinder legal proceedings, but that I may not be mistaken nor wronged, as I was once, and more should haue beene; had not the wisdom and goodnesse of so reuerend a Iudge accepted grationally of my upright apologie against vaine accusers

I made a Petition then to my Lord the Iudge, to the worthy Master Shiriffe, and to all the Worshipfull on the Bench, which I am bold to renew againe now more publikely, because it pleased that reuerend Iudge so well to like thereof, & to second it. The



## The Epistle

The state of poore prisoners is well knowne, and how their soules safety is neglected: and yet our Saniour gaue such a testimony to a penitent theefe, as he neuer gaue to any mortall man else, for he told him, that he should be that day with him in Paradise.

How blessed a worke would it be to haue maintenāce raised for a learned, godly and graue Diuine that might attend to instruct you daily. Twelue pēce a quarter of one parish with another in our count, would encourage some compassionate holy man thereunto; and what is this? Not a mite out of euery mans purse to saue soules?

If with this instruction there should be meanes to set them also on worke, they might get some-

to the Reader.

somewhat for food, for raymēt. They might so preuent the miserable fruits of sloth; their mindes would bee employed, their bodies bee preserved in health, and not pine away, and be cōsumed with vermine. Yea, enforced labour there, would terrifie loose vagrants lazie wanderers, the idle rout from turning theeues more, then either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heauenly meanes of instructions, and bodily labour become, through Gods mercy, more profitable members in the Common-Weale afterwards: whereas now they become twise more the children of Belial, then they were before.

Oh that the honourable my  
Lords

## The Epistle.

Lords the Iudges, the now religiously affected Master Sherriffe, whose the Goale is for the time being, the worthy Iustices of the Country, with other Christianly minded Gentlemen would be pleased to take this matter into a deepe consideration, and in the bowels of mercy commiserate their case. The worke surely would blesse them, all that should come reformed hereby, whither they should live or die, would praise God for it, and pray for a blessing upon them and theirs for ever.

My sute is to enery keeper of a prison, if they be no kinne to Master Newiman, the Goaler in this discourse, that yet they would take acquaintance of him, and become better knowne

to the Reader.

knowne to him. That their prisoners may by their vertues, & religious care be better disposed.

My request to poore prisoners is, to redeeme their time ill spent: to call to God for mercy and pardon; and to moue them heereunto, let them in serious meditation put themselves in minde of these things.

1. That their liberty abused, God hath by the hand of authority taken from them, as unworthy to line freely in a Common-Wealth.
2. That as they neglected and despised spiritual meanes of saluation, they are now deprived thereof.
3. That as before they delighted onely with wicked company, now are they shut vp one with another together.
4. That their



## The Epistle

their ragges are ensignes to them of their ragged conditions. 5. That their filth and vermine telleth them of their filthie conuersation, and their many sinnes and corruption. 6. That their want of food is a punishment for such of them, as haue abused Gods blessings to gluttony, drunkennesse, and the fruites thereof, wantonnes, and filthy uncleannesse. 7. That their prison is as it were a picture of hel to minde them of their end whither they are going, if they doe not amend. 8. That their expecting of the Assises, is an instruction to look for Iesus the Iudge of all the world. 9. That their chaines, fetters and bolts teach them to consider the nature of their sinnes, which hold them bound

to

to the Reader.

to answer at the Barre of Gods  
iustice. 10. That their desire of  
life by a Psalm of mercy,  
should moue them to desire  
eternall life, through the mer-  
cies of God in Iesus Christ, who  
will be gracious to euery true  
beleenuing penitent: which gra-  
ces (poore prisoners) God send  
you: and feare onely to die eter-  
nally.

Before I end, I haue a  
sute to all that professe the  
law, that if in this allegorie,  
fetched from such termes, as  
best known to them, then to my  
selfe, I do mistake, they would  
be pleased to passe ouer that, &  
make use with me of the spiri-  
tuall sence, which is the drift  
of my labour heerein. And so  
at the length, I take leaue, with  
my prayer to God for the peace  
of

## The Epistle.

of Ierusalem, and for a prosperous successe to all that loue the Israel of God, with our Countries glory and safety, Amen.



THE  
ISLE of MAN,  
OR,  
*The Legall Proceedings*  
in Man-shire.

LAMENT. 3. 40.

*Let vs search & try our waies.*



He lamenting  
Prophet I E-  
R E M Y in his  
dayes, full of  
lamentation,  
and mourning, seeing and  
B also



also partaking with others of those miseries, which befell the state of the Jews, iustly procured at Gods hands for their sins, doth heere giue them aduice what was best to be done, that in this their distresse **G O D** might shew them mercie; and that was to repent and turne vnto the **L O R D**, to the effecting whereof hee counselleth them two things laid down in my Text. 1. To search out sinne. 2. and to put it to triall.

In the handling wherof I will proceed as here wee do against a lewd and wicked

ked Malefactor, legally,  
according to the lawes of  
this Realme.

The first part of my  
Text is to Search; wee  
know that when one hath  
offended the lawes, hath  
committed any felonie,  
murther, treason, or done  
any outrage for which he  
is to be apprehended, hee  
presently flying & hiding  
himselfe is pursued, and  
sought after, diligēt search  
is made to attach him.

The Malefactor heere  
which doth so much harm  
on euery one, euery where  
without ceasing, is *Sinne*.  
This is a *notable Thiefe &*

B 2 *Robber,*

*Robber*, daring to set vpon any. Hee robbeth God of his honour, and man of Gods fauour. This *Thiefe* stole from *Angels* their excellency of glory, from our first *Parents* their innocencie. This is hee that robbeth vs of our graces, the spirituall money which we haue in the purses of our heart, to helpe vs in our iourney to heauen. This *Villaine* bereaueth vs of our goods, driueth away our Cattell, spoileth vs of euery temporal blessing of our health, our peace, our libertie, and plenty. He it is that vtterly vndoeth vs,  
and

and maketh our estate miserable, that wee cannot thrive in any thing, Body or Soule.

This is a *Murthering Thiefe*, wheresoeuer hee breaketh in, by day or by night, there will he either kill or be killed; Man and Sinne cannot both live together. Most bloudily cruell he is, for hee will spare none. He slayeth the horrie head, and killeth the tender Mother with the new borne Babe. Hee regardeth no person, no sexe, no age, of so murtherous a disposition is he, and so inhumanely barbarous.

B 3

He



Pro. 5.22.

Rom. 7.23.

He is a very *strong thiefe*,  
 no humane power can sub-  
 due him; hee taketh man  
 and bindeth him: for *Ini-*  
*quitie* taketh the wicked,  
 and holdeth him with the  
*cordes of his owne sinnes*. He  
 will beare rule where hee  
 commeth, all must obey  
 him. He will commad the  
*Reason*, raigne ouer the  
*Will*, and swagger ouer the  
*Affections*, and leade cap-  
 tiue the whole man, and  
 make him seruiccable to  
 his lusts; yea, and make  
 him spend his whole e-  
 state to maintaine him in  
 his lustfull humours; whe-  
 ther it bee *Pride*, or *Drun-*  
*kennesse*,

kennesse, or Gluttony, or  
Idlenesse, or Whoredom,  
or whatsoeuer else it is; he  
both must and will haue  
maintenance, else will hee  
set all on fire: for *wicked-*  
*nesse burneth as fire.*

Isai 9. 18.

This is an *vngratefull*  
*and mischieuos Thiefe*: for  
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fauour him, he will worke  
their ouerthrow. Yea, so  
*vile a Villaine* is he, that the  
more any make of him, the  
worse he is to them: for,  
*hee with-holds all good from*  
*them, hee procureth mis-*  
*chiefes to light vpon them.*  
Hee keepeth out Grace  
from hauing any entertain-

Ier. 5. 25.

Ier 4. 18.

Pro. 5.22.

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Ier. 5. 25.

Ier 4. 18.



ment. Hee smothereth *Conscience* for speaking : hardeneth the *Heart* for feeling; blindeth the *Judgment* from discerning; stoppeth the *Eare* from hearing any good counsell : lameth the *Feet* from walking in Gods pathes : benummeth the *Hands* from doing duties of Charitie, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this only; but he worketh Enmitie betwixt his *Fauourite* & his best friend, euen betweene God and his own *Conscience*. And to make vp the height of his  
his

his Mischiefe: the more to strengthen himself against his foolish and vnhappy friend, hee at vnawares to him, letteth in, and that into the best roome (euen the Heart) his great and most deadly enemy the *Diuell*.

Mat. 26. 14.  
15.

Thus Couetousnes did let him into *Iudas* heart, and set him on work to betray Christ. Flattery let him into the hearts of the false Prophets, to deceiue *Ahab*. Carelesnesse lets him in, to hinder the fruit of the Word. Losse of Gods graces lets him in, & seauen worse with him to ruine a man vtterly. Hy-

1 King. 22.

Mat. 13.  
Mat. 12.

A&amp;S 5. 10.

pocritical vain-glorie, and Couetousnesse let him into the hearts of *Ananias & Saphira* ; for vaine-glorie made them sell all, and to make a shewe to bee like *Barnabas* : but Couetousnesse with vnbeliefe aduised them to withhold som of the money, least they should happen to want : but how to do this, & keep their credit they knew not; therefore *Hypocrisie, Vaine-glorie, Couetousnesse*, and *Vnbeliefe* called in Satan to heare his Counsell, who taught them to lye vnto the Holy Ghost, but to the death of them both.

Thus

Thus wee see what an vngratefull Villaine Sinne is to his best friends.

Lastly, this Thiefe is a *pestilent subtile Thiefe*. Sinne is deceitfull; it beguiled *Adam*, *David* and *Salomon*: Yea Saint *Paul* one once wrapt vp into the third heauen, doth acknowledge that it *deceiued him*. And whom hath it not deceiued? He is therefore carefully to bee auoided & taken heed of: and this robbing, murthering, strong, vngrateful, mischieuous and subtile Thiefe diligently to be sought out.

But before *Search* can be

Heb. 3. 13.

Rom 7. 11.



*A Watch.*

be made, a *Watch* must be set to espie him out, that he may be attached.

*Watchman.*

The *Watch-man* appointed for this purpose is *godly Ielousie* who hath euer an holy suspicion of a mans owne wayes, least in any thing, at any time, he should mis-behaue himselfe.

*Assistants.*

This vigilant *Watch-man* hath with him two *Assistants* euer to accompanie him; the one is *Loue-good*, a zealous fellow for God & good duties: the other is *Hate-ill*, an angry and waspish fellow, and of a fierce countenance against sin.

These

These three euer keepe together, so as Sinne cannot so cunningly enter, but they can as quickly espie him, and as speedily pursue him, and put him to flight.

The place where these are set Watch-men is called *Soules-towne*, a towne of great resort, a thorowfare, neuer without ill motions; the Trauellers, day and night, and the Posts which are Satans suggestions, euer and anon passe thorow, and many at the Common Inne, the *Heart* take vp their lodgings.

This Towne is very spacious

*The Towne.*

*Tranellers.  
Posts.*

*The Inne.*

*Streets.*

cious and large, for besides many *Back-sides*, *By-lanes*, and *Out-corners*, there are foure great streets: *Senſe-street*, *Thought-street*, *Word-street* and *Deed-street*; in some of which this lewd companion Sinne, and his Cope-mates will be found wandering.

*Charge.*

Dent. 4. 9.  
Pro. 4. 23.

Heb. 3. 12, 13

When *the watch is set*, they haue a *Charge* giuen them by one in *Authoritie*, which is this, *Keepe thy Soule diligently*: and withall to haue a watchfull eye to the *Inne*, and to take heed least at any time there be an heart of infidelitie to depart from the liuing God:  
com-

commaunding also the Watch-men to *exhort one another daily*, least their hearts be hardened with the deceitfulnesse of sinne.

These Watch-men haue also a *Watch-word* giuen them, euen a word of *pre-uenting Grace*; saying to them, *This is the way, walke in it, when they are turning to the right hand or to the left.*

To this Watch-word, *Godly-Ielosie* with his Associates doe diligently attend, keeping carefully the watch, so as the Thiefe is descried, & presently they make Hue and Crye after him.

This

*Watch-  
word.*

Esa. 30. 21.



*Hue & Cry.**How to  
know sinne.**Rem. 3. 20.  
7. 7.  
1 Ioh. 3. 4.*

This *Hue and Crie* is written by the *Bible-clarke*, and containeth infallible markes to discover sinne, whereby it may be certainly knowne; and they are these:

1. By the *Law of the ten Commandements*: for by it commeth the knowledge of sinne: for euery failing in that which is commanded, and euery thought, word, & deed against that which is forbidden, is sin.

2. By euery *exhortation to vertue, and euery dehortation from vice*: being appendices to the *Commandements*, shewing what

what we ought to doe, and  
what ought to be shunned  
and auoided of vs.

3. By *euery Threatning*  
which is the word of Gods  
displeasure for *Sinne*

Isa. 2. 11. 18.  
3. 14. & 3. 20.

4. By *punishments in-  
flicted*, which is certainly  
Gods hand for *Sinne*; for  
were he not prouoked by  
*Sinne*, hee would not af-  
flict vs.

Act. 5. 5. &  
13. 11.  
Ier 25. 6.  
Lam. 3. 33.

5. By the *humble confes-  
sion* of such as haue ac-  
knowledgeed their *Sinnes*  
in particular.

Iosh. 7. 20.  
Psal. 51. 5. 14.  
1 Sam. 12. 19

6. By *plaine accusa-  
tions* laying *Sinnes* to  
mens charge, *Isai.* 59. 3.  
&c.

Mat. 27. 4.  
1 Tim. 1. 13.  
1 Cor. 15. 9.

7. By

2. Chr. 19. 2.  
1. Sam. 2. 29.

7. By *reproofes & checks* for Sinne, 2. Chron. 19. 2.

8. By *Places numbring up Sinnes* by name in sundry Scriptures, Rom. 1. 29, 30, 31, 32. 1. Tim. 1. 9, 10. 2. Tim. 3. 2, &c. 1. Cor. 5. 11. Gal. 5. 19, 20, 21. Rev. 21. 8. Pro. 11. 1. Mich. 6. 11.

9. By the *description of Sinne*, shewing what it is, as in, 1. Io. 3. 4. & 5. 17. Rom. 14. 23. Pro. 21. 4. & 24. 9. & 14. 21.

10. By the *Description of godly men negatively*, by such things as they ought to auoide, as in Psal. 1. 1. & 15. 3, 5. & 24. 4. Ezek. 18. 6. 8.

6. 8. *Isa.* 33. 15. *Psal.* 101.  
3. & 16. 4.

Lastly, by the *Description* of wicked men, by their bad qualities and conditions, *Psal.* 10. 2. 11. & 12. 2. 4. & 57. 21.

The Hue and Crie thus set out, it is caried by the *Spirit of Supplication*, crying mightily to the Lord for grace & mercy to help in time of neede, as *David* did: who saw Sinne before him and then made hee Hue and Crie, saying :  
*Haue mercy vpon mee*, O Lord, according to thy louing kindnesse, according to the multitude of thy mercie  
doe

*Who carrieth  
the Hue &  
Crie.*

*Psal.* 51. 1, 2.



*doe away all mine offences.*

This Hue and Cry must not be let slip at any hand, but be carried along in the pursuite, least in following of Sin, men be deceiued, and solide Vertues bee attached instead of Vices. For this wee must knowe, as Vices haue not a few friends, as after shall bee shewed; so Vertues haue many Enemies readie to informe against them, that they may be pursued after as Malefactors, that Sinne in the meane while may seeke shelter and escape; and the enemies are these:

*Vertues  
Enemies.*

*I. Outside.*

*I. One Mr. Outside, in  
the*

the inside a Carnall Secu-  
ritan, a fellow that will  
come to his Church, keep  
his Sun-dayes and Holy-  
dayes. But yet in the Con-  
gregation while he sitteth  
amongst others, some-  
times he is nodding, and  
sometimes fast a sleep; and  
if he abide waking, then is  
his mind wādring abroad,  
so as he remaineth still ig-  
norant, without any effe-  
ctual power of the Word;  
and beeing out of the  
Church he is presently vp-  
on his worldly businesse.

This fellow cannot a-  
bide any after meditation,  
or Christian Conference  
with

with others of that which he hath heard; and if hee espie any meeting together for this purpose, then he maketh information against them, and is readie to send the Hue and Crie, as against a priuy Schismaticall conuenticling & vn-lawfull meeting. This is a vulgar *Ignoramus*, and a blockish Aduersarie.

2. *Wicked worldly-wise.*

Iam. 3. 15.

2. The Second is, *Sir worldly-wise*, a very foole to God, a selfe-conceited earth-worme, whose wisdom is from belowe, and therefore *sensuall, earthly,* and *dinelsb*, who proudly with much disdain condemn-

demneth and contemneth  
the wisdom which is from  
aboue, pure & peaceable,  
sincere and charitable; and  
is readie to send the Hue  
and Crie after it, as after  
foolish and doting Simpli-  
citie.

3. The third is, *Sr. Luke-  
warm*, this fellow is a tem-  
porizing time-seruer, *Iack*  
on both sides, hee is all in  
the praise of moderation  
and discretion, one verie  
indifferent between this &  
that : Hee cannot endure  
seruent zeale; but would  
haue Hue and Crie sent a-  
gainst it, as against a fiery  
mad-brain'd rashnes.

3. *Luke-  
warne.*

4. The



4. *Plausible  
Ciuill.*

4. The Fourth is, *S<sup>r</sup>. Plausible Ciuill*, a fashionable fellow framed to a commendable outward behaviour for ciuility, but in matter of Religion he hath no more but what he hath by common education, custom and example of others. To the life of Religion he is a stranger: strickt seruing of God, & a more narrow search of our waies he holds to be foolish scrupulositie, and is desirous to haue the Hue and Crie sent out against it, as against phantasticall precisnesse.

5. *Machia-  
uel.*

5. The Fift is, *M<sup>r</sup>. Ma-*

*Machiauell*, a mischeiuous Companion : all for pollicie, little for pietie, & then in pretence only: He is a very *Iehu*, zealous against *Baal*, to roote out *Ababs* posterity ; for the more sure setting of the Kingdome to him and his : but in state Idolatry, a very *Ieraboam*, to keepe the kingdome from being reunited to *Iudah*. He cannot suffer gaineful abuses to be reformed : but if any attempt any such thing; he accuseth them for factious turbulent spirits, & so would he haue the *Hue* and *Crie* made against their ende-  
C nours

uours as against some Puritanicall trickes.

6. *Libertine.*

6. The sixth is, one *Libertine*, this licentious fellow hath a Chiuerell conscience, caring for nothing but how to passe on along his life in pleasurable contentments. Religion by him is held to be but a devised Policy to keepe men in awe of a Deity ; and therefore when hee seeth Religion to be made conscience of, hee presently causeth Hue and Crie to bee made against it, as against Hypocrisie. This prophane enemy laugheth at, and mocketh Christianity.

7. The

7. The leuenth is, *Scrupulositie*: this is an vn-sociable and a snappish fellow, he maketh sins to himself more then the law condemneth & liueth vpon fault finding. *Weaker Apprehension* is his *Father*, & *Mis-understanding* his *Mother*, & an *Vncharitable* hart his *nurse*. The vse of Christian liberty if it be more in his conceipt then hee pleaseth to like well of, then would he haue the Hue & Crie sent against it as against *Carnal security*. This is a ridged & censorious Aduersarie.

7. *Scrupulositie.*

8. The eight is the *Babbling Babilonian*: this is a

8. *Babilonian.*



loating companion, and superstitiously foolish: he boasteth of *Antiquity*, though his waies bee *No-uelty*: yet hee will haue it the *Old Religion*, and if any forsake it as Idolatry, those he condemneth for *Schismatics*, and labours to haue the *Hue and Crie* sent out against all Reformation in *Christian Churches* as against *Heresie*. This is a bloudy *Antichristian* Adversarie.

These are the principall Informers (for I passe by petty companions) which endeavour to misleade the pursuer of sinne, and to set

set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to haue Sinne set out by markes infallible in the Hue and Crie: else this subtrill Villaine Sinne will craftily beguile the pursuer, and will escape either by the shiftes which he canne make to deceiue him, or by his many friends he hath to keepe him from being apprehended.

The shiftes which cōmonly a thiefe maketh to escape in his flying away, are two.

1. Is his *Counterfeiting the habit of an honest man*: so Sinne craftily putteth

C 3 vpon

*Shifts to escape.*

A shew of  
vertue.

vpon himselfe the shew of  
Vertue as *Iehu* did peace,  
for the getting of a King-  
dome, and establishing of  
it to himselfe : whose sinne  
was couered with a preten-  
ded and hypocriticall zeale  
for the Lord. *Ananias* and  
*Sapbira* made shew of li-  
berality like that of *Barna-  
bas*, not discernable till  
*Peter* discovered it. For as  
Satan can transforme him-  
selfe into an Angell of  
light, and his Apostles into  
the Apostles of Christ : so  
canne Sinne, the seede of  
Satan, put vpon it selfe the  
counterfeit of vertue.

2 Cor. II. 13,  
14.

The name  
of vertue.

2. A Thiefe will alter  
his

his name, and by assuming  
the name of an honest  
man oftentimes escapes  
away; and after this man-  
ner also escapeth sinne,  
Vice getting vpon it the  
name of Vertue. And so  
*Drunkennesse* escapeth vn-  
der the name of *goodfellow-  
ship*; *conetousnes* vnder the  
name of *Good-husbandry*;  
*Filthy Ribaldry*, vnder the  
name of *Merimēt*; *Pride of  
apparell*, vnder the name of  
*Decencie* and *Handsomenes*;  
*bloudy Reuenge* for wrongs  
offered, escapeth vnder the  
name of *Valour*. *Foolish  
wastfulnes*, vnder the name  
of a *franke and liberall dis-*

C 4 *position;*



position; *Superstition* vnder the name of *Deuotion* of Fore-Fathers and the old Religion. *Remisnesse*, in punishing *Gentlenes*; *Flat-terie*, vnder the name of *Vnoffensiuenes*; *Luke-warmnesse* in Religion vnder the praise of *Discretion*, and many such like foule Vices, doe thus deceitfully hide themselves and so escape vnattached.

If by these his shifts hee cannot escape *Godly-iealousie*, that constant pursuer, the wil he seek to be holpen by his kindred and friends: for sin hath many, who wil either so defend him, or excuse

*Friends of  
sinne.*

cuse him, or deny him, or  
hide him, or make him so  
little in fault, as will almost  
perswade godly iealousie,  
that it is euen needlesse so  
eagerly to pursue after him.

1. The first of these is  
his *Grandfire-Ignorance*;  
for he knowes no sinne, he  
cannot reade the *Hue and*  
*Crie*: he breedeth sin and  
bringeth him vp & maketh  
no conscience of it: if sin  
get into his house, he holds  
himselfe safe enough.

1. *Ignorance*

2. The second his bro-  
ther *Error*, the sonne of Ig-  
norance; this fellow mista-  
keth all, and misconstrueth  
the whole *Hue and Crie*,

2 *Error.*

and canne finde no fault with sin, and so endeouoreth to send the pursuer another way.

3. *Opinion.*

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whither it bee a sinne or no? And will endeavour by probabilities to make it no sinne, that so he might make the pursuer to desist. Thus finnes of profit and such as may preuent certaine dangers are disputed, *Pro & Con*, as mensay, The sinne of *Vsurie* by many is brought vnder *Opinion*, as  
law.

lawfull some way.

So the Sinne of Idolatry to goe and heare a Masse without inward reuerence, as it was disputed in *Queene Maries* daies, to preuent the eminent danger of death then; Many sins euident enough are made disputable, if they yeeld profit, or be delight-some to the flesh, or such as may helpe to keepe a mans person or state in safetrie; for all these *Opinion* wil be a Proctour.

4. The fourth is, one *Mr. Subtiltie*, his wit being attended on by little Conscience of the Truth. This man

4. *Subtilty.*



man commeth with his distinctions to cleere an Act from sinne; thus with his *latria*, & *doulia* he wil haue Idolatry no Idolatry: so with his biting and not biting, and lending to the rich vpon Vse, but not to a needie brother, damned Vsurie must bee no sinne. This *Subtiley* of wit with a chiuerell Conscience maketh fowle sinnes to passe along as no sinnes.

5. *Customes*.  
Mat. 27. 18.  
10. 21. 26.

5. The fift is called *Customes*; this old Syre patronizeth many vaine and sinfull practises. By this the Iewes held it no sinne in them to demand, and in

*Pilate*

*Pilate* to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

Io. 18. 39. 40

6. The sixt is a Popish fellow called *Fore-Fathers*: he aduanceth his Aunccestors and their worth, and thinketh so well of them, that to imitate them is no sinne. Thus the Samaritans iustified their false worship.

6. *Fore-Fathers.*

Ioh 4. 20.

7. The seuenth is one *Sir Power*; he maketh euer that warrantable which Law establissheth, ordaineth, and decreeth. Great and capitall finnes in the Romish Synagogue are thus

7. *Power.*

thus countenanced.

8. *Sampler.*

8. The eight is Sir *Sampler*, who produceth for patternes great mens and learned mens examples, as if they could not doe a misse : but whatsoeuer they doe or say, it must be good and lawfull, and therefore inuitable without sinne.

Icr. 44. 17.

9. *Most-doe.*

9. The ninth is Sir *Most-doe*, who maintaineth sinne from a generall practise, because multitudes do it heere and there & euery where; and therefore no sinne to doe such a thing which almost all or the greatest part doe.

10. The

10. The tenth is one Sir *Sillie*, one made all of good meaning, who will qualifieth the fact by thinking no harme or intending well. Thus would *Saul* haue iustified his rebellion, and *Abimelech* excused his taking of *Abrahams* wife. And thus vaine persons excuse there wanton communication, laciuous songs, foolish ieastings, & such like, saying, they meane no harme, they onely make themselues merry. Thus Sir *Sillie* is hee that maketh simple soules pleade good meaning, for al their foolish superstitiōs, blinde

10. *Sillie*.

1 Sam. 15. 15

Gen. 20. 5.



blinde deuotions, and licentious merriments.

11. *Vaine-hope.*

Gen. 3. & 4.

The eleuenth is *Vaine-Hope*: this teacheth to put off the fault to some other, as *Adam* to *Euah*, and *Euah* to the Serpent, and to denie the fact as *Caine* did euen to God himselfe, heereby hoping to shift off sinne, and to escape punishment, who maketh God all of mercy.

12. *Presumption.*

Deut. 29.

The twelfth is the Lord *Presumption*: he feareth not iudgemēt, he bleſseth himſelfe in his euill waies, hee maketh a couenant with death, and a league with Hell, and ſuffers ſinne to bee

bee his daily guest, and will let the *Hue and Crie* passe along without any feare of perill, as nothing at al concerning him.

Isa. 28. 15. 16

The thirteenth is Sir *Wilfull*, hating to be reformed: this is an obstinate friend for sinne; who will wilfully defend it, and bee carelesse of all reproofes. This fellow in contempt will tread downe the *Hue and Crie* vnder his feete, and maintaine sinne.

13. *wilfull.*

The fourteenth is Sir *St. Like*, which vnder the shew and shadow of Piety, and pretended honesty will couer much iniquity, and hide

14. *St. Like.*

hide it for a time that it bee not taken by the pursuer with the *Hue and Crie*, such were the Hypocriticall Scribes and Pharisees.

These great ones and many other moe are the friends of this Thiefe and Rebell: but yet for all these Favourites godly ielousie espies him out, and his harbour, and presently goeth to a Iustice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

The Iustice is not one of a meane ranke or any pettie Iustice, but the very  
*Lord*

*Lord Chiefe Iustice* of hea-  
uen and earth, the Lord  
Iesus : For it is hee that  
can giue the warrant to at-  
tach sinne, no other war-  
rant will sinne obey.

*Lord chiefe  
Iustice.*

The Warrant is the  
Power of Gods Word.  
The Forme of which war-  
rant is, (as you see in my  
Text) to search out and  
attach sinne, with all his  
Associates and to bring  
him and them before Au-  
thority to answer to such  
things as shall be objected  
against them, in his Maie-  
stie the King of Heauens  
behalse.

*Warrant.*

The procuring of this  
War-



*Secretaries.*

Warrant, is by going vnto,  
and conferring with some  
of the *Lord Chiefe Iustices*  
*Secretaries*, the Writers of  
holy Scripture, setting  
downe this charge as *Je-*  
*remie* doth heere, *to search*  
*and trie our waies.*

This Warrant procu-  
red, Godly Ielousie taketh  
and carrieth to an Officer  
which hath Authority to  
make search and attach  
sinne.

*Vnderstan-  
ding.*

This Officer without  
which sin neither can nor  
indeed will be attached, is  
*Vnderstanding* who know-  
eth what sinne is.

Now as there be fower  
sorts

sorts of Officers which may attach Fellons by Warrant. *The Deputie Constable, the Tithingman, The Pettie Constable, and the Head Constable:* so is the spirituall Officer foure-fold.

1. *The Deputie Constable* is commonly some Neighbour, intreated to performe the office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where hee dwells, may doe for al him, what they list.

*This Deputie Constable*  
in

1. *Deputie Constable.*

*Vnderstan-  
ding darkened.*

Ephes. 4. 18.  
1 Ioh. 2. 11.

Ephes. 4. 18.  
19.

in this spirituall Towne-ship is the *Vnderstanding darkened*, the sonne of Ignorance and grandchilde of *Blindnesse of Heart*: this is a blinde Constable, and hath neuer an eye to see with.

This suffers all disorder in the whole man or *Soule-Towne-ship*. Heere be such as bee alienated from the life of God, past feeling, giuen ouer to worke all vncleannes with greedinesse. All the affections are quite out of order, and no care taken for their reformation: for this foolish fellow imployeth himselfe about  
his

his grounds, cattrell, ſheepe  
and oxen, about buying  
and ſelling; as for the eſtate  
of his ſoule, he is to it a ve-  
ry ſtranger: He knowes the  
price of corne, oxen, and  
ſheepe: but what is the  
excellencie of Vertue,  
what the euill of Vice,  
what the price of his ſoule,  
hee neither knowes nor  
cares to know.

2. The *Tithingman*  
which commonly is a  
meane fellow, and ſo con-  
temptible, as few or none  
care for him. And there-  
fore heereupon is very lit-  
tle or no reformation  
where hee hath his dwel-  
ling.

*2. Tithing-  
man.*



ling. If any amendment be sought, it is onely of some notorious shameful misdemeanors and hee must bee much called vpon for this too, else no reformation thereof; and as for many other offences there is no care had at all.

Grosse-  
vnderstanding

This Tithingman is *Grosse-vnderstanding*, like one purblinde who cannot see a farre off, but onely grosse transgressions forbidden in the Law, according to the sound of the bare letter onely; as Theft, Murther, Adultery and so forth. The spirituall meaning and large extent of

2. Pet 1.

of the Commandement; he is wholly ignorant of. This purblinde Tything-man suffers a number of disorders in his Towneship, and must be much vrged to see very grosse and foule misdemeanours; else will hee not seeke to reforme them.

3. The *Pettie Constable* which is some ciuill honest man of the Parish, and perhaps hath some Countrie learning, but yet is an one-eyed fellow, halfe sighted, and so passeth by many faults.

This *Pettie Constable* is the *Vnderstanding* somewhat

3. *Pettie Constable.*

*Vnderstanding* somewhat cleared.

*what cleered* : hee hath an insight into the Morall Law, who by ciuill education, some art and learning, & an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospell Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common-Law which is the Law Morall, neither in the Statute Law, the Law of the Gospell or Law of Libertie is hee any professed *Student*. He is no *Innes-of-Court* man, neuer brought

vp in the *Inner Temple*. He maketh neither the Common nor Statute Law his profession.

As he is no Student in these; so is he no practitioner but only aymeth at ciuill behauiour, common honestie, and careth to be held onely a Christian at large, and to professe the Religion of the present state, without any more curious endeouour to proceede farther to finde out the power of Religion.

Therefore where this kinde of vnderstanding dwelleth there care is had

D 2 onely



onely to see to discord; and against ciuill honestie and common morall duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-sighted Constable, superficial fellow in diuine truth aymeth at no more.

The sinnes immediately against God and against his Gospell, as vnbeliefe, impatience, pride, disdain, enuie at other mens gifts, presumption of Gods mercie, abuse of his fauours and many such he taketh

taketh no notice of, but permitteth them to live where he hath to do without controule.

4. *The Head or chiefe Constable* is a man of a right and good vnderstanding, knowing his office, and the duties thereto belonging with care and conscience to discharge the same: for hee is studious in both lawes, and a good practitioner therein.

4. *Chiefe Constable.*

This Chiefe Constable is *Illuminated vnderstanding*: this is one, that hath both his eyes to see with, of nature and of grace, hee is well read both in the

*Illuminated vnderstanding.*

1 Cor 2.

*His habitation is Regeneration.**His Family.*

Common Law, the Law Morall, and the Statute Law, the law of liberty, the Gospell of Christ, he hath beene a long Practitioner in both, and is called the *spirituall man* who can discern & iudge of al things.

The place of his common abode and dwelling is in *Regeneration*, a very healthfull, comfortable & commodious habitation. Hee is no stragler, but loveth to keepe home and to looke to his office.

Hee hath an excellent Familie, his Wife is called *Grace*; his two sonnes, *will*, and *Obedience*; his three daugh-

daughters *Faith, Hope, and Charitie*; his two seruants, *Humility and Selfe-denyall*; and his two maides, *Temperance* for his Summer-house of Prosperity, and *Patience* for his Winter-house of aduersitie.

This *Chiefe Constable* where he dwells, keepeth very good order, he suffereth not the rebell sinne to rule and swagger in the Towne-ship of his soule.

If Drunkennes, as once in *Noah*, or Adultery, as once in *Dauid*, or Pride of heart, as once in *Hezekiah*, or Enuie, as once in *Miri-*



am, or such like happen to  
bee found where hee hath  
to doe, he speedily sendeth  
them packing. For though  
they may at vnawares per-  
haps creepe in and bee  
found where he dwelleth,  
in some Streete of his  
Towne, yet they get there  
no abiding place. Though  
he cannot euer and at all  
times preuent their cree-  
ping in, yet hee alwaies ta-  
keth care that they settle  
not themselues where hee  
hath to doe, but will  
dislodge them wheresoe-  
uer he shall finde them, for  
he is very carefull in his  
office, to discharge it to the  
vtmost. This

This *Chiefe Constable* is he to whom *Godly-Ielousie* bringeth his Warrant to seeke out the rebell Sinne and to attach him.

This Constable hauing receiued the warrant, presently addresseth himselfe to make the search. But for that sinne is Masterfull (especially euery capitall Sin, which is attended on by many other) and will not easily submit, but dare make opposition against authority, till he bee overmastered; therefore this man taketh with him sufficient companie, to watch sinne for escaping, to goe

very strongly to attach him, & to hold him when they haue him, so as neuer a friend may dare to side with him.

*Aydants.*  
2. *Servants.*

First he taketh his owne two seruants, *Humility*, & *Selfe-deniall*, which euer in euery search necessairly attend him.

2. *Neighbour.*  
*Godly-Sorrow.*  
7. *Sonnes.*

Then going together hee calleth vpon his next neighbour; *Godly sorrow* with his seuen sons ready to beare them Companie, 2 *Cor.* 7 11.

1. *Care.*

The first of these is *Care* to finde out sinne that it may not be hid.

2. *Clearing.*

The second is *Clearing*, which,

which, when hee espieth sinne, will not winke thereat, nor partake with it.

The third is *Indignation*, a fierce fellow which can neuer looke vpon any sin, but with a godly anger.

3. *Indignation.*

The fourth is *Feare*, not naturall or dastardly feare, nor seruile feare, all too base minded to attach sin, but such a feare as maketh him to stand in awe of God, reiecting all fellowship with the wicked and partakers with sinne.

4. *Feare.*

The fift is *Vehement desire* to apprehend sinne, to be in Gods fauour, in loue with the godly and free from

5. *Vehement desire.*



from his own corruptions.  
This is a stirring fellow.

6. Zeale.

The sixt is *Zeale*, who dare seaze vpon euen the most Capitall Rebelle, for he is like to *Phinees*, ready to thrust him thorow, and to kill him wheresoeuer he findeth him.

7. *Reuenge*.

The seuenth is *Reuenge*, who answereth to his name; for hee desireth to pay sinne home for the wrong he hath done him, and would haue him proceeded against to the vttermost. This fellow lustily layeth hold on sinne, and bindeth him at the *Chiefe Constables* command to leade

leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebel, & strongest Thiefe. What Sinne in the Ioules is it, which this Chiefe Constable with his men, his neighbour, Godly Sorrow and his seuen sonnes cannot ouermaster, and leade by Gods grace Captiue and make it the Kings Prisoner.

As the Constable goeth with these his many neighbours, and with his owne seruants to the number of tenne besides himselfe, a couple of busie fellows

*A couple of  
busie fel-  
lows.*

lowes vncalled, thrust in  
themselves to increase the  
number.

*1. Selfelone.*

The one of these is  
*Selfelone* a pestilent fel-  
low, for hee not onely can  
hinder the Constables di-  
ligence in taking paines to  
search, but in searching to  
be too partiall and ouer re-  
spectiue to himselfe, if the  
sinnes sought after bee ei-  
ther pleasurable or profita-  
ble: but also withall, hee  
can dull the spirit of godly  
sorrow, and doe his seuen  
sons very great mischief, as  
by their confessions  
afterward it doth ap-  
peare.

There-

Therefore when the Constable *Vnderstanding* espieth him, hee commandeth forthwith his servant *Selfe-deniall* to put him out of the company for hindering the search.

The other is *Selfe-conceit*; The former lewd companion disordereth all the affections : this blindeth iudgement, by the ouerweening of a mans selfe, and will picke the warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if hee bee not preuented.

2. *Selfe conceipt.*

This



Pro. 12. 5. &  
3. 5. 7.

Isai. 5. 21.

Pro. 16. 2 25.

This wretched fellow of all wise men is held a foole, for *the way of the foole is wise in his owne eyes and there is more hope of a foole then of him that is wise in his owne conceit*, and therefore are wee dehorted, from being *wise in our owne eyes, or leaning to our owne wisdome*, and a woe is pronounced against such: yet is the foole a very dangerous foole, and a knaue too; hee will so de-  
ceiue by flattery. Hee will make a man beleue his *waies to be cleere in his own eyes, when the end thereof is death*. Yea can beguile a  
genera-

generation of men, & make them to thinke themselves pure in their owne eyes and sight, and yet are not washed from their filthinesse. Such a conceited foole was the Laodicean Angell.

Pro. 30. 12.

Reu. 3.

The Constable therefore commandeth his man Humilitie to thrust this foole and knaue out of their company before they make search for sinne: for if these be suffered to goe along with the rest, labour is but lost, sinne will neuer be found out and attached.

Now when the Constable hath ridde away these

two

two troublesome companions (for they vsually goe together) then hee goeth on to the place where hee knoweth that sinne hath taken vp his lodging.

*The Inne  
Mistresse  
Hearts  
house.*

The place is a *Common Inne*, an Harlots house called *Mistress Hearts*, a receptacle for all Villaines, Whores, and Thieves, and for all dishonest persons whatsoever, none denied house-roume or harbour there.

And that shee is such a dishonest woman is cleere and eident as in her arraignment shall be fully proued.

But

But to couer her naughtinesse as much as shee may, shee hath gotten into her house one called *Oldman*, corrupted by her deceitfull lusts, to become her husband, when indeede shee is his owne daughter, and so liue they in incest together, & keepe rout and ryot night and day. If any honest Traueller (a good and godly motion) happen sometimes to fall in there vna-wares, hee is straightway denied entertainment. Her answer is by and by, that her lodgings are taken vp for other manner of men,

*Oldman.*  
Ephes 4.22.



men, there is no roome for any such troublesome guests as these bee: none can bee merry for them where they come, hindering all good fellowship.

*Five doores*

The house which this Harlatry dwelleth in hath many in-letts, Five doores open for their guests to come in at. These five doores are the five senses.

*1. Hearing*

The first is *the doore of Hearing*: the first that euer was open to let in sin, as, wee may learne in the Serpents beginning to tempt *Euah*.

*Gen. 3.*

At

At this doore, entereth  
in Lying, Slandering, Back-  
biting, filchy Communi-  
cation, Flattery, Swearing,  
Error, Heresie, False-do-  
ctrine, Tale-bearing, Blas-  
phemie, and with these  
enter also ill Opinions  
of one another, vncha-  
ritable iudging, Ill. suspiti-  
on, rash credulity, and ma-  
ny other finnes caused and  
committed by the tongue  
through want of wise-  
dome and charity.

The second is the *doore*  
*of Seeing* at this enter in the  
lusts of the eye: Fornicati-  
on, Adultery, Couetous-  
nes, Desire, of *Naboths Vi-*  
*neyard.*

2. *Seeing.*  
1 Ioh. 3.

Gen. 6.  
Ios. 7.

Psal. 119. 37.  
Iob. 31. 1.

3. *Tasting.*

Pro. 23. 2. 20.  
21.  
1 Cor. 5. 11.

yard. The marriage of the Sonnes of God with the daughters of men : *Achans* Theft, who saw a wedge of gold, and desired it, and tooke it : many are the sinnes which enter in by this doore, through want of Chastity and Contentment.

The third is *the doore of Tasting*; at this enter in Ryot, Gluttony, Drunkenesse, Reuellings, and the fruites there of Chambering and Wantonnesse, Prodigality, Quarreling and Fighting; and many other cursed effects of seeking to satisfie the appetite :

cite : which the godly man  
auoideth, and also the very  
occasion thereof by So-  
briety and Temperance.

The fourth is *the doore  
of Smelling* ; at this enter  
in foolish Niceries, Perfum-  
mings and other allure-  
mentsto dalliance, Effemi-  
natenes and such like.

4. *Smelling.*  
Pro. 7. 17.

The fift is *the doore of  
Feeling* : at this doore en-  
tereth Wantonnesse, La-  
cuiuousnes & other fruites  
of the flesh.

5. *Feeling.*  
Rom. 13. 13.

These be the doores by  
which all sinne ordinarily  
entereth into the Heart,  
except Originall sin bred  
within, and brought from  
the



the wombe; as also Satans immediate suggestions suddenly cast into the Heart.

*Halle attend-  
dant com-  
mon sense.*

When finnes enter in, at any of these doores, they first come into the *Halle* where attendeth *Common sense* to welcome them.

*Parlour at-  
tend Fātasie.*

Then they goe into a *Parlour*, a more inner roome, and there stayeth *Fantasie* to entertaine them.

*Chamber.*

*Intelligence*

After this they ascend into an vpper *Chamber* and are there receiued of *Intel-  
ligence*, who presently acquainteth Mistrresse Heart  
the

the Mistresse of the house with it, which is in her *Dyning-roome*, what are the company and number of her guests came in : For this Hostesse is a stately Dame, and is not to bee spoken with by and by. Thus as you haue heard are her guests entertained and brought in vnto her.

*Dyning-roome.*

With her are eleuen Daughters attending her as Maides, lewd Strumpets, and as impudent Harlots as her selfe.

*Hearts Maides.*

These eleuen waiting Maides, are the eleuen passions of the Heart, corrupt,  
E dis-

*II. Passions*

disorderly and immoderate wantons, which bee these.

1. *Loue.*

The first is *Loue*, set all on pleasures, profits, honours, and wholly vpon worldly and fleshly Vanities; contrary to that in 1 Ioh. 2. 15. *Loue not the world, nor the things that are in the world.*

2. *Hatred.*

The second is *Hatred*, which is contrary to *Loue*, setting it self against Gods Word, good men & good things, a mischeiuous maid euer setting one another at odds, and disquieting often the whole house and the rable of guests.

The

The third is *Desire*, neuer content, but would haue sometimes this, and then that, now heere, now there, neuer resting, neuer satisfied with either riches, or honours, or variety of pleasures.

3. *Desire.*

The fourth is *Detestation*, contrary to desire which loatheth and cannot endure good counsell, good company, godly conference, much lesse reproofe or any opposition in her waies.

4. *Detestation.*

The fift is *Vaine-hope*, which possessing the Heart maketh it foolishly presumptuous.

5. *Vaine-hope.*



6. *Despaire.*

The sixt is *Despaire*, contrary to Hope, which causeth actes against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas* who killed themselves. It also maketh men runne into dissolute and rebellious courses, euen to walke wilfully or in euill, as being without hope.

Ier. 18. 12.

7. *Feare.*

The seuenth is, *Feare*, which passion doth so flauishly captiuate the minde, as it will make a man forget his dutie to God, so as he may escape danger with men, as it did *Peter*, and *Pilate*.

The

The eight is *Anda-*  
*city*, contrary to Feare,  
which maketh a man  
foole-hardy, without de-  
liberation to thrust him-  
selfe into imminent dan-  
gers as it did the Israe-  
lites.

8. *Andacity*

Numb. 14. 40

The ninth is *Ioy*, which  
cheereth a man when hee  
hath that which he deligh-  
teth in, be it neuer so ill, as  
it did the Inhabitants of  
the earth at the destru-  
ction of the two Pro-  
phets.

9. *Ioy.*

Reu. 11. 10.

The tenth is *Sorrow*, con-  
trarie to *Ioy*, which affli-  
cteth the soule, causing  
weeping and wailing, la-

10. *Sorrow.*

Exod. 12. 30.

11. *Anger.*

1. Sam. 25.

Hest. 3. 5.

2. King 5. 13.

1. King. 22.

mentation and mourning, often with an outcry as in the land of Egypt.

The eleventh is *Anger*, which commeth vpon a man not onely for apparant iniurie as on *Dauid* against *Nabal* but vpon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Michaiah*.

There is no Passion contrary to this : for though quietnesse bee contrary to Anger, yet its no passion : therefore there are but eleven as *Thomas Aquinas* reckons them.

In his Sums.

Besides

Besides these attending  
very diligently on Mistresse  
Heart, shee hath a man ser-  
uant called *will*.

*Man-ser-*  
*uant.*

*will.*

This *will* hath three at  
command vnder him, the  
Feete, the Hand, the  
Tongue, like the Hosteler,  
Tapster, and Chamber-  
laine. All these are at  
Mistresse Hearts and her  
Maides commands.

If Lone in a Maide affect  
a young man, though all  
her friends bee against it:  
yet marke how shee sets  
*will* on worke for her. I  
*Will* haue him (saith shee)  
though I neuer haue good  
day with him. *Will* heere

*Loue.*

E 4          must



Gen. 38. 16.

must make the match against all gaine-saying. *Indah* he lusted after one hee saw in the way (not knowing it to bee *Tamar*) *Will* must heere make the filthy bargain. What saith shee, *Wilt* thou giue me? *I will*, saith hee, giue thee a Kid.

Hatred.

Gen. 27. 41.

1 King. 1. 5.

2. King. 5. 20.

As Loue sets *will* a work, so doth *Hatred*, as we may see in *Esaü*, *I will* kill my Brother *Iacob*. So doth *Desire*, as in *Adoniah*, who said, *I will* be King. In *Geheziz*, greedy of gaine. *I will* runne after him: *will* heere made the feete to runne, the tongue to speake, the hands

hands to receiue. So in *Iudas* to betray Christ, *will* must doe it. What *will* you giue me? And I *Will* deliuer him, deliuer him into your hands? Thus to these and all other Passions, this *will* is made a packehorse, a slaue, and without him they can doe nothing. *Will* is the man that must euer doe the deede for euery Passion, though they bee contrary one to another: miserable is his seruice, that must be commanded by so many Mistresses, and so disagreeing among themselves one from another.

Mat. 26. 15.

*Prouifion.*

When the *Heart* hath entertained her guests thus as you haue heard, and receiued them into her *Dyning-roome*, prouifion is presently made for them, yea ſhee hath it euer readie for them, as neuer being without manie guests.

*Table Inſtability.*

The *Table* is ſpread which all muſt ſit at, and this Table is *Inſtabilitie*: for inconstant are the thoughts of the whoriſh Heart.

The Table therefore is not ſquare, but round, turning about both for more company, and alſo that her  
 guests

guests may take their places euery one of them as they come, without discontent.

For albeit there bee degrees and differences of finnes, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her then at another, as guests doe that sit at such a round Table.

The *Table-cloath* that couereth it is *Vanitie*: for vpon *Instability* with such vicious guests, what can there bee but *Vanity*. This *Salomon* found in all his Inventions, *Eccles. i.*

*Table-cloth  
vanity.*

The



*Bread.*

The *Bread* set on the Table is the *Fitnessse* of *euery Sins* proper obiect, without which sinne Actuall can no more liue then a man without bread.

*Salte.*

The *Salte*, which seasoneth sins appetite to feede it selfe, is *Oportunitie*, for time, for place, for person; this sharpeneth sinne to be working, as the apetite to receiue food, when it is well seasoned.

*Trenchers.*

The *Trenchers*, to eat on are *Strength* of euerie mans Nature to act Sinne.

*Napkins.*

The *Napkins*, to make cleane their hands and mouth

mouth in eating are the pretended shewes of Vertue, contrarie to these Vices, by some good workes ( so they wipe their mouthes, as the Harlot in the Prouerbes ) and by some good deede of either one kinde or other outwardly done, and thus they wipe cleane their fingers, and will not be thought to bee the vncleane persons which they are taken for.

The *Dishes* of Meate set before them are onely three.

The first is the *Lusts* of the *Flesh* & this is serued vp in

*Dishes* of  
meate.

1. *Flesh.*

in the *Plate of Plasure.*

Of this Dish feedeth hartily Adultery, Fornication, Incests, and all other of the like nature.

2. *Eyes.*

The second Dish is *Lust of the eyes*, and this is serued vp in the *Platter of Profit.*

Hereon feedeth Couetousnesse, Vsurie, Oppression, Bribery, Extortion, Vnhonest gaine and such like. Of one of these two Dishes doe all sinnes taste, except the sinne of Swearing, in which is lewd profanessse of Heart, but neither pleasure nor profit as in other sinnes : though  
by

by swearing vngodly men  
sometimes in buing and  
selling make gaine vniust-  
ly.

The third Dish is *Pride*  
of *Life*, and this is serued  
vp in the *Charger of worldly*  
*Estimation*. This is a very  
windy meat which puffeth  
vp the minde with vaine-  
glory of an emptie title of  
some honour, as a blad-  
der is with winde, and yet  
is very costly feeding.

3. *Pride.*

On this Dish feedeth  
Arrogancie, Pride of spi-  
rit, Loue of Eminencie,  
Desire of Superiority, and  
Outward Reuerence and  
such like, for which they  
are



are made to pay well.

*Drinke.*

The *Drinke* which they drinke to make them digest there meate is the *Pleasurable*nesse of sin for the present.

*Waiters.*

The *Waiters* at this Table to giue attendance that nothing be wanting are the *Eleuen Maides*, with *Will* there man.

These Harlots humour their guests and are ready at a becke to giue contentment.

Where *Incontinencie* sits, there *Wanton-Loue* will waite.

Where *Displeasure* is, there *Hatred* will attend.

Where

Where *Couetousnes* is,  
there vnſatiabſe *Deſire* will  
be.

Where *Flattery*, that  
baſe-humoring diſpoſiti-  
on to get grace and fa-  
uour ſitteth, there *Feare* to  
offend will ſtand by.

Where *Impatience* takes  
his place, there *Anger* is  
ready waiting to doe his  
will.

Where *Inconſiderate-  
neſſe* ſits, there *Audacity*  
and Foole-hardineſſe will  
waite.

Where ſullen *Male-  
contentednes* ſits, there *Diſ-  
paire* will ſoone giue atten-  
dance.

Where

Where *Iouiality* taketh  
his place, there *Ioy* will bid  
him welcome.

Where *Credulity* fits,  
there *Vaine-hope* will  
bee.

And thus they attend  
vpon the Table to giue  
their guests all content to  
the vtmost.

After full feeding fol-  
lowes the taking away of  
these Dishes of Pleasure,  
Profit and honour.

Now where *Vanity* was  
the *Table-cloth*, what can  
the taking away bee, but  
*Vexation of Spirit* as *Solo-*  
*mon* speakes: for it is with  
these, as with guests in an  
Inne,

*Taking a-*  
*way.*  
*Vexation*  
*of Spirit.*

*Eccles. 2. 11.*

Inne, all merrie and pleasant while they bee eating and drinking, till the *Chamberlaine* commeth to take away & giueth them a round reckoning, and then they take to their purses with almost a deepe silence: so vnpleasing is payment on a suddaine.

After Supper, *Mistress Heart* prouideth them their Lodging.

*Lodging.*

The place they lye in, is but one roome for all their guests, but it is large enough for all: the roome is *Naturall Corruption.*

*Naturall  
corruption.*

In this roome lyeth *Mistresse Heart*, all her *Maides*,



*Maides*, her man *will*, and all her guests together, like wilde Irish.

*Seuerall  
Beds.*

With these eleuen Harlots lye these guests in so manie seuerall beds.

*Of Loue.*

1. In the Bed of *Loue*, lie Wanton thoughts, Laciuiusnesse, filthie Communication, Fornication, Adultery, Whoredome, and other sinfull vncleanesses.

*Of Hatred.*

2. In the Bed of *Hatred*, doe lie Mindfulnesse of Wrongs, Ill speaking, Backbiting, Slandering, Railing, Quarreling, Fighting, Reuenge, Murther, and such like.

3. In

3. In the Bed of *Desire* doe lye, Couetousnesse, Theft, Oppression, Robberie, Fraud, Colsonage, and such like.

*Of Desire.*

4. In the Bed of *Detestation* lie want of Charitie, disunion of Spirits, Discord, plotting of destruction, and such like.

*Of Detestation.*

5. In the Bed of *Vainhope* lye violent assaies, to effect what they hope for: some times neglect of lawfull meanes, presumption of mercie, abuse of Gods fauour and prophanenes.

*Of Vainhope.*

6. In the bedde of *Despaire* lyeth Male-contentednesse, Vnbeliefe, seruile Feare

*Of Despaire*

*Of Feare.*

Feare and such like,

7. In the Bed of *Feare* doe lye Cowardlinesse, Flattery, Faint-heartednes, hypocrisie and dissimulation

*Of Audacity.*

8. In the Bed of *Audacity* lye these, Headinesse, Rashnesse, Daring, desperate attempts, & such like.

*Of Anger.*

9. In the Bed of *Anger* doe lye, Impatiencie, Rayling, Back-biting, Quarrelling, Murther, and such like.

*Of Ioy.*

10. In the Bed of *Ioy* lye, Wanton delights, foolish iesting, leuity, and a world of vanitie.

*Of Sorrow.*

11. In the Bed of *Sorrow* lye

lye worldly grieve, Vnquietnes, murmuring, discontentednesse, and such like.

Thus are these lodged in Mistresse Hearts Chamber, and there shee lyeth also with the Old-man, and will her man.

The Bed which they lye vpon is *Impenitencie*, and the *Couerings* are *Hardnes-of-heart*, and *Carnall Security*, in which they ly snor-ting carelesly, till the *Chief-Constable* come vpon them and attach them all one after another, the greater *villains* & the lesser *thieues* not sparing any: Hee feareth not to attach the Capitall,

*The Bedde  
Impenitency  
Couering.*



pitall neither passeth he by any of their meanest associates.

*Attaching  
What?*

The attaching of sinne is nothing else but the *Apprehension of Gods wrath*, striking vs with feare through the terror of the Law and our guiltines of the breach thereof.

For in this spirituall attaching it is, as in the attaching of Fellons, who knowing themselves guilty of the breach of the Lawes, are stroken with feare, in their apprehension, of death which they know they cannot escape.

*These*

These Theefes thus apprehended, the *Constable* carryeth them to the next *Iustice* by authority of his Warrant.

The *Iustice* is *well-informed Iudgement* able to examine euery Malefactor that is, euery sin, brought before him.

*Iustice is  
Well-infor-  
med Iudge-  
ment.*

A *Iustice of Peace* must bee a man of *Wisedome* and experience : so this *Spiritual Iustice* must bee a *Iudgement* well-informed, in *wisedome* and discretion wisely to proceede against sin.

*What a one  
a Iustice  
should be.*

It is meete that a *Iustice* be learned in the lawes to

F

know

know how to proceede legally: so must this spirituall Iustice be learned both in the Law and Gospell, to know what sins are committed against either of them, and thereafter to proceede.

A Iustice is commonly to be one in that Countrey where he is an Inhabitant: so this Iustice must be every mans Well-informed Iudgement within himselfe, not another mans: for it is not another mans Iudgement, that can sit downe in his soule to trie and examine his heart and waies, but his owne Iudgement.

ment. For who knoweth  
what is in a man saving the  
spirit of a man which is in  
him?

I Cor. 2. III

The Iustice Office is to  
preferue Peace and to see  
the lawes obserued, and to  
see to the suppressing of all  
disorders, routes, ryots,  
robberies & conspiracies:  
also to take order for all  
Vagabonds, stout and  
sturdie Beggars; yea, to  
see the reformation of all  
vnlawfull gaming, and eue-  
ry misdemeanour whatsoe-  
uer by Law prohibited  
cōtrary to the Peace of our  
Soueraigne Lord the King,  
and the quiet of the Weale-

*what his  
Office is.*



publike; so this spirituall Iustice his Office is to see Peace kept betweene God and himselfe; to see the Lawes of God obserued, and to see all disorders in his soule, as vagrant thoughts, sturdie resolutions, riotous behauour, e- uery misdemeanour, in thought, word, and deede, forbidden by Gods Law, contrary to the Peace of a good Conscience, and the quiet of the soule; contrarie to the dignitie of a Christian, and the honour of our Soueraigne Lord, the King CHRIST I E-  
S V S.

When

When a Malefactor is brought before a Justice, the Justice is first to examine him, then to set it downe, then to binde some over to prosecute against the Fellow at the Assises, and lastly in the meane space to send him to the Goale, if he be not bayleable.

I. Hee is (as is said) to examine the party apprehended and brought before him, and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, evident  
F 3      signes,

I.  
*Examine.*

*Examine  
Sin.*

*Name and  
nature.*

*Occasions.*

*Causes.*

signes, the fruites and effects thereof; so this spirituall Iustice is to examine sinne.

1. To know the *name* and *nature* thereof, and to what Commandement it belongeth, so that hee may consider what Statute of God is broken.

2. What were the *Occasions* offered, as *Dauid* by looking out, saw *Bethsheba* washing her selfe.

3. What were the *Causes* mouing thereto, as *Enuie* in the Iewes to put *Christ* to death, and in *Caine* to kill *Abel*.

4. What are the *Seuerall*

rall *Sorts* vnder one and the same Capitall Sinne : as vnder Theft, Couetousnes and Cousonage ; vnder Adultery , Fornication , Selse-pollution, &c.

*Kindes.*

5. What be the *Degrees* in the same Sinne ; as in stealing not from the rich, but from the poore : not from a stranger but from a Christian brother, from Father, and Mother : So committing vncleannesse, not onely with one of no kinne ; but with one nigh in bloud ; in killing not an vnknowne person, but against nature , his Father, Mother , his Wife, his  
F 4      Childe,

*Degrees.*



*Concomi-  
tance.*

Childe, himselfe.

6. What Sinnes accompanied the same : as the making of *Vriah* drunke, and the murdering of him accompanied *Dauids* Adultery.

*Signes.*

7. What are the *Signes* thereof, as the rouling eye, fylthy speech, and wanton dallience are signes of Adultery : all such ornaments & vanities of which *Esaï* speaketh are ensignes of Pride.

*Fruites.*

8. What *Fruites* and effects did follow thereupon : as from Will. worship & Idolatry commeth ignorance of God : from  
this

this liberty to sinne; from this obstinacie; from this contempt of Gods true Worship and sincere professors thereof; and from this at last comes bloudie persecution.

2. In Examining, the Iustice is to set downe the Examination and Confession of the partie: so this spirituall Iustice after hee hath thus examined his waies, he is to set it downe: This is a *Serious Consideration* of al his sins and offences, and such a remembrance of them as may make a man to forsake them and to turne his feete

F 5 vnto

2.  
*Write the  
examination.*

Pfal. 119. 59.

vnto Gods Statutes, as *Dauid* did. The Examination without his will bee in effect as nothing: this must not therefore bee at any hand omitted.

3.  
Binde-ouer.

3. The Iustice is to binde some ouer to prosecute against the Fellow, at the next Assises and Goale deliuey: so doth this spirituall Iustice bind ouer *True Repentance* to follow the Law and to giue *Evidence* against this *Fellow Sinne*; which he is very ready to doe, for it cannot be (if a mans Iudgement bee Well-informed vpon serious examination with a carefull

carefull and considerate remembrance of all his sinnes) but that hee must needes perforce bee made to sorrow for them, and vpon true repentance pursue them to the death with a deadly hatred.

4. The Iustice finding the offender not bayleable by Law, hee maketh his *Mittimus* to send him to the Goale, there to bee in durance to the next Assises: so this spirituall Iustice doeth: for hee knowes by the Law of God, that *the reward of Sinne* (of what kinde or degree soeuer, greater or lesse, though  
but

4.  
*The Mittimus.*

Rom. 6. 23.

Gen. 2. 17.



Ezek. 18.20.  
Deut. 27.  
Gal. 3.

but in thought) is not baileable by any man. No man is able to answer God for the least deuia-  
tion from Gods Law, for if hee continue not in all things which God commandeth he is accursed.

Psal. 49.7.8.

Therefore none being sufficient to lay in baile to answer God for the sinne, nor sin in it selfe baileable, hee maketh his *Mittimus*, and deliuereth it into the *Constables* hand to carry him to the Goale.

The *Constable* you haue heard, is *Illuminated Vnderstanding*.

The

The *Mittimus* giuen him, is the active power of the Well-reformed Iudgement, forcing the exercise of the Vnderstanding against sinne to finde out remedies to keepe it vnder.

*Mittimus.*

The *Chiefe Goaler* is *Master Newman*, placed ouer the prisoners, and made the *Goale-keeper* by the *Shiriffe*, for the prison is his, and he is to answer the King for them.

*Chiefe Goaler, Master Newman.*

*Ephes. 4.24.*

The *Shiriffe* is *True Religion* wrought in mans soule.

*Shiriffe is True Religion.*

The *Vnder-Shiriffe* is an *Holy Resolution* to performe what

*Vnder-Shiriff, Holy-Resolution.*

what the Shiriffe commandeth, and what hee is by his Office to doe.

If any Prisoner, *Sinne*, breake out, the *Sbiriffe*, *Religion* must 'beare the blame, saying, this is your Religion.

*Goale-Sub-  
iection.*

The *Goale* is *Subiection*: for saith the Apostle (as if he were the Goaler) *I keepe vnder*, heere is the keeper; my body, heere is the prisoner; and bring it in *Subiection*, heere is the prison. When sin is brought vnder *subiection* that it doth no more raigne (as it doth in all naturall men, but not in the regenerate) then it is put

put in prison, but not before.

Now the Chiefe Goaler *Master Newman*, hath with him three *Vnder-Goalers* to looke well to the Prisoners, and all little enough, they bee so many and so exorbitantly vnru-ly; ready to breake prison daily, if they bee not diligently seene vnto.

3. *Vnder-Goalers.*

This *Master Newman*s three vnder-Goalers are his Hands, his Eyes and his Feete, without which hee can doe nothing, and they are these which are named by Saint *Paul* in his *Epi-stles*.

*Ephes. 4. 24.*  
*Colos. 3. 10.*



1. *Know-  
ledge.*

Col. 3. 10.

2. *Holinesse.*

Ephes. 4. 31.

1. *Is Saving Know-  
ledge.* This lookes to these  
sorts of Prisoners: Igno-  
rance especially wilfull, Er-  
ror, Vaine opinions, Ian-  
gling Sophistrie, false Do-  
ctrine, Heresies, Doctrine  
of diuels and such like.

2. *Is True-holines:* he loo-  
keth to all the transgres-  
sors of the first Table: as to  
Atheisme, Paganisme,  
Iudaisme, Turcisme, vnbe-  
liefe, desperatiō, presump-  
tiō, cōfidence in strength,  
riches, places, policie and  
multitude: so also to Wil-  
worship, Imagery meere  
outward seruice without  
the inward Papistrie, & all

cor-

corruption of Gods Wor-  
ship : likewise to Blasphe-  
mie, rash swearing, false  
swearing, cursing, idle talke  
of God, contempt of his  
Word and Workes, a Vi-  
cious life. Lastly to Sab-  
both breaking, neglect of  
publicke worship, pro-  
phanesse, persecution of  
the truth, and to an infinite  
number of other sinnes a-  
gainst God and True holi-  
nesse.

3. Is *Righteousnesse* :  
this lookes to all the sins  
against the second Table,  
as to rebellion, disobedi-  
ence, murther, malice, adul-  
tery, fornication, theft, and  
cou-

3. *Righte-  
ousnesse.*

cousonage, to false-witness-bearing, to backbiting, to discontentment, and to all other transgressions many and manifold comprehēded vnder these commandements.

Now because these prisoners be vnruilie, if there be not a strickt hand kept ouer them: therefore least they should at vnawares breake forth to the danger of the *Shiriffe Religion*, the *Goaler Master Newman* hath Fetters, Ginnes, bolts and manacles to hold them in, and to haue them at command.

And they are these. *Respect*

*spect* vnto the Comman-  
dements of God in all our  
waies: *Holy Meditations*;  
lawfull *Vowes*, Religious  
*Fasting*, feruent *Prayer*, and  
conscionable *Practice* of  
our Christian duties to  
God and man. All these  
are strong chaines and  
linkes to keepe vnder, and  
to fetter the body of sinne  
and all the fruites thereof,  
and to hold them in sub-  
iection, to keepe the whole  
man in Obedience vnto  
God, when they bee faste-  
ned and knocked on by  
the hammer of Gods  
Word, and the effectuall  
power thereof.

*Boulte fet-  
ters, &c.*

Ier. 23. 29.

But



*Prison to be  
seene to.*

But it is not enough  
thus to imprison them, and  
to see them bolted and  
thus fettered, but also for  
him to see the Prison bee  
strong: for the Prisons of  
the best Keepers that euer  
were, haue beene broken:  
Drunkenesse breake out  
from *Noah*, rash and vnad-  
uised speeches from *Moses*,  
Idolatry from *Salomon*,  
Adultery from *David*, cur-  
sing and false-swearing  
from *Peter*.

Therefore the *Goaler*  
*Master Newman* must  
lookē daily to the Priso-  
ners and to see the prison  
house sure; and to doe  
this. i. He

1. Hee must see the doores which are his Senses, to be shut and to haue a care to lock vp taste (that Drunkenness and Gluttonie breake not out) with the key of Moderation in eating and drinking. To locke vp *Hearing*, that credulity breake not out, with the key of trying before we trust. To locke vp *Seeing*, that vncleanness breake not out, with the key of Continencie, and to barre this dore fast also with Contentation, that Couetousness breake not forth.

*Doores of  
the prison to  
be fast lock-  
ed.*

2. In the next place he  
must

*Lewd Com-  
panions.*

must take heede that no lewd Companions lurke about the Prison house, either by day or by night, least they cast in fyles to file off the boults, or picklocks to open the dores to let the Prisoners escape.

*Files and  
picklockes.*

These lewd Companions are the *Diuel*, the *wicked*, & our owne *Corrupted Reason*. Their files and picklockes are Suggestions from Satan, euill Counsell from Men, worldly and fleshly Arguments of our owne inuentions, to make no conscience of sinne, but to file off al those bolts, and

and to open the dores of Senses that sin may breake loose, and get out of subiection to the Goalers ouerthrow and vtter vndoing if diligent watch be not kept.

3. Hee must see to the Walles of the Prison, that they bee strongly built with good stones cemented together. These are Morall Virtues and Euangelicall Graces, by which as by Walls our Sinnes and our naturall Corruptions are kept in. Though *Master Newman* locke and barre the dores, yet if the Walles bee weake, the Pri.

*Walles.*



Prisoners may get out.

*Foundation*

*Rom. 6.*

4. And lastly; he must looke well to the Foundation of the house that it be not vndermined. The true Foundation of Subiection of Sinne is the Power of the death of Christ and of his Resurrection, into whom by Faith through the Operation of his Spirit, by the Word, wee are engrafted.

This must not be vndermined by the Popish Doctrine of Free-will, and Abilities of our selues to ouer Master Sinne.

All these things well and diligently looked vn-

to,

to, the Prisoners will bee kept safe in the Goale vnder *Master Newman* vntill the time of the Aisises.

And thus much for the first part of my Text, the Searching, the Attaching, and Imprisoning of Sinne. The other part, which is the *Tryall*, followeth.



G THE



# THE SECOND Part.

**A**T the time of Affises by the the Kings appointment, commeth the *Iudge* attended on by the *Shiriffe*, the *Iustices* of the Peace, and such as necessarily are to be there, for the dispatch of such businesses, as come

to bee tryed and ad-  
iudged.

The *Iudge* comming in  
place, he hath his *Seate* or  
*Bench*, and being set, the  
*Commission* is read.

The *Iudge* is a *Iudge*  
of *Overe* and *terminere* in  
the Circuit where he is ap-  
pointed to sit. The *Iudge*-  
ment here is absolute,  
without any appeale from  
his Sentence.

The *Iudge* spiritually  
vnderstood attended vp-  
on by *Religion* the *Shi*-  
*riffe*, and the *Vnder Shiriffe*  
Resolution, is *Conscience*

*Iudge is*  
*Conscience.*

From this *Iudgement*  
is no *Appeale*, for he is in

G 2      Gods



Gods steede, therefore must his Sentence stand and wee must submit to it.

*Bench is  
Impartiality*

The *Seate or Bench* on which this Iudge sitteth is *Impartiality*, for Conscience well informed, will iudge in Righteousnesse and Truth without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blinde him, neither doth hee pittie the person of the poore, to giue for pittie an vniust Sentence, but as the truth is, so he speaketh.

*Commission,  
active power  
of Con-  
science.*

The *Commission* is the  
Active

Active Power of Conscience giuen of God by his Word, to condemne the nocent, or to quit the innocent, except this Commission be lost.

Sometimes it is lost, as when conscience is *dead*, as in all ignorant persons, or *seared* with an hot yron, as some mens haue beene and are; such as fall from the Faith and are past feeling, by reason of the blindnesse of minde, and hardnesse of heart, or else *benumbed*, as in those that fall into some grieuous sin, as did *David*, who lay therein vntill *Nathan*

*Commission*  
*lost.*

1 Tim. 4. 2.  
Ephes. 4. 19.

2 Sam. 12.7.

found the Commission and acquainted him with it, when hee said, *Thou art the man.*

If the Commission bee lost, the Power of Conscience lyeth dead, seared and benumbed, then the Iudge can doe nothing till it bee found, and being found it is read openlie.

*Reading the  
Commission.*

The reading of this Commission before the whole Countie, is *Every mans experimentall Knowledge of the Power of Conscience*, by which is acknowledged his Authority, to sit as Iudge over  
every

euery thought, word, and deed of man.

The *Circuit* of this Iudge is his *Ownne Soule*, he is not to sit and iudge of other mens thoughts, words or deeds, but of the thoughts, words, and deeds of that man, wherein hee is. A mans owne Conscience is Iudge of himselfe; to iudge another is out of his *Circuit*, neither hath he any Authority from the King of heauen to inable him so to doe. Knowledge may goe out to see and discerne of other mens waies, but Conscience keepeth euer

*circuit.*



*Accessaries  
to sinne.*

*Oyer and  
terminere.*

at home, and sits within  
to iudge of that mans  
courses whose Conscience  
he is. Conscience onely  
troubles a man for his own  
sinnes, it cannot for ano-  
ther mans, but as farre  
forth as hee hath made  
them his owne, and being  
accessarie to them by *com-  
manding, alluring, counsel-  
ling, commending, excu-  
sing, defending or winking  
thereat*, when he ought by  
his place to haue punished  
the same.

This Iudge in this Cir-  
cuite is Iudge of *Oyer and  
terminere*; He will heare  
before he doth iudge, and  
hee

hee will truly then iudge  
as he heareth, for as hee is  
impartiall in iudging, so is  
he prudent and carefull to  
know what and whereof  
to giue sentence, before he  
doth Iudge. This is the  
Iudge.

The *Iustices of Peace* in  
the Countie are there,  
and doe sit with the  
Iudge and are in Commis-  
sion with him. Of these  
some are of the *Quorum*,  
and of better ranke, some  
are meaner Iustices and  
take their place lower.

The Iustices of Peace  
in the Soule of better  
ranke are *Science*, *Pro-*  
G 5 *dence*,

*Iustice of  
Peace.*

*Quorum.*

dence, Prouidence, Sapience: the inferiors are *weake wit*, common: *Apprehension*, and some such like.

Clerkes.

These Iustices haue their Clerkes, there ready with their examinations and recognizances. *Iustice Science*, his Clerke is *Discourse*: *Iustice Prudence*, his Clerke is *Circumspection*, *Iustice Prouidence*, his Clerke is *Diligence*: *Iustice Sapience*, his Clerke is *Experience*: *Iustice weake-wit*, his Clerke is *Conceit*: and *Iustice Common-Apprehension*, his Clerke is onely *Sense*, a couple of poore Iustices. With

With the Iudge and  
chiefe Iustices are in com-  
mission the *Kings Sergeant*,  
and the *Kings Attur-*  
*ney.*

The Kings Sergeant is  
*Diuine Reason*, a man of  
deepe iudgement in the  
Lawes of his Soueraigne,  
swaying much with the  
Iudge.

*K. Sergeant.*

The Kings Atturney is  
*Quicke-sightednesse*, both  
are excellent helpes and  
Assistants to search out,  
and to handle a cause be-  
fore Iudge Conscience.

*K. Atturney.*

For *Quicke-sightednesse*  
will soone espie an error in  
pleading, and *Diuine Rea-*  
*son*



son will inforce a iust conclusion, and so moue the Iudge to giue sentence according to equity and right. If these should bee wanting, many matters would goe amisse.

*Clerke of  
Assises.*

There is also the *Clerke of the Assises*, the keeper of the Writts, that hath all the indite ments.

*Memory.*

This Clerke is *Memory*, which reteineth all those names of euery sinne, with the nature of the Offence: and what God hath in his Word written against them, and what complaintes *Repentance* hath made against them.

Be.

Besides this Clerke there is the *Clerke of the Arraignement*, who readeth the Inditements.

*Clerke of the Arraignement.*

This Clerke is the *Tongue*, making Confession of our sinnes.

*Tongue.*

Lastly, there is the *Cryer*.

*Cryer.*

This is the *Manifestation of the Spirit*.

Before the Clerke of the Arraignement readeth any Inditement, it is first framed by the *Complainant*.

*Complainant.*

This *Complainant* is true *Repentance* or godly *Sorrow*.

*Repentance*

The *Framing* of the Inditement

*Framing, &c.*

ditement is the laying open of sinne as it may bee knowne and found out to bee sinne according to the true nature thereof.

*Grand-Iury* Moreouer, an *Enquest* or *Grand-Iury* there must be, by whose Verdict the Offender is indicted & made a lawfull prisoner, yet is this Inditement no conviction. What these agree vpon, is deliuered vp in writing to the Iustices. On the backe of this inditement, framed by the complainant, they write either, *Ignoramus* or *Bella vera*.

If the former, then the complaint is iudged false, the

the Iustices teare it in peeces, and the prisoner is not indicted.

If the latter, the prisoner is indicted, the indictment read, and the prisoner brought to the tryall at the barre.

*Billa vera.*

This *Grand-Inquest* or Iurie, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

*Scriptures.*

By the *Verdict* of these, euery thought, word, and deed of man, is either freed or made a lawfull prisoner.

But yet this *Verdict* is  
no



no lawfull conuiction of particular men, till they be rightly applyed.

Rom. 4. 15.

If they write vpon the Inditement or Bill framed, *Ignoramus*, that is, if the holy Scriptures of God declare it not to be a Sinne, it is no Sinne: for *where there is no Law, there is no transgression*. Not the complaintes of all vnder heauen, not all the Lawes of men, Decrees of Councils, the Commandements of Popes, can make that a sinne, which they write *Ignoramus* vpon.

Therefore the Bills of  
in.

inditemēt framed by those  
false informers before  
mentioned, *Formalitie*,  
*Worldly wisdom*, *Luke-*  
*warmnesse*, *Meere-ciuill*  
*honesty*, *Machiauilian Sta-*  
*tisme*, *Libertinisme*, *Scru-*  
*pulositie & Papistry*, against  
*Christian Conference*, *godly*  
*Sincerity*, *true Zeale*, *strict*  
*Conuersation*, *Reformation*  
*of disorders* and the rest,  
are false accusers, and haue  
vpon their complaints  
written by the *Grand-In-*  
*quest* an *Ignoramus*, and  
therefore by these worthy  
*Iustices*, *Iustice Science*,  
*Iustice Prudence*, *Iustice*  
*Providence*, and *Iustice Sa-*  
*pience*,

pience, are to bee torne in  
sunder, and Iudge *Consci-*  
*ence* not to bee troubled  
therewith, though all the  
Popes, the whole Popish  
Church, all Popish Coun-  
sells & all the Popishly af-  
fected Statistes in the  
world pleade for them, for  
that thought, word, or  
deed, is no sin, no Breach  
of Gods Law on which  
these write *Ignoramus*,  
Conscience (as is afore-  
said) is not to be troubled  
with such Bill of com-  
plaint.

But if these write *Billa*  
*vera*, that is, if the holy  
penmen haue set downe  
any

any thought, word, or deed for a ſinne, not all the Popes Diſpenſations and Pardons, not all the ſubtile Diſtinctions of the moſt learned, no cuſtome, nor any thing elſe whatſoeuer can acquit it from Sinne, but ſinne it is, and ſo muſt it bee taken as a lawfull priſoner to bee brought to the barre, and indicted and put vpon the Iury of Life and Death.

The Bill being found true, then they proceed vnto the Arraignement.

The Priſoners are brought forth chained together, and ſet to the barre  
before



*Prisoners  
Sinnes.*

before the Iudge.

The Prisoners are *Sins* ( as you haue heard before ) the *Old-man* with *Mistress Heart*, her *Maides* and *will* her man.

*Bringing  
forth.*

Their *Bringing forth* is the Manifestation thereof by the Goaler, *Master Newman*, Knowledge, Holinesse and Righteousnesse.

*Chained.*

They are chained, for sinnes are linked together, as Adultery and Murther in *Dauid*; Pride with Hatred of *Mordecay*, in *Haman*; Couetousnesse and Treason in *Judas*; Couetousnesse, Hypocrisie, and lying

lying in *Ananias* and *Sapphira*, yea the breach of all the Commandements in the fall of *Adam* and *Euah*. They therefore are brought out *chained together*.

The *Barre* is the *Apprehension* of Gods *Wrath* due for sinne.

*The Barre.*

After all this, when the prisoner standeth at the *Barre*, a *Iurie* for life and death is impaneled, who are for the King, and are sworne to giue in a true *Verdict* according to their *Evidence*.

This *Iury* is a chosen Company of excellent Vertues, the Fruites of the Spirit

*Pettie-Iury.*

Spirit deliuered in by the Shiriffe Religion to be called, and to bee of this Jury in the behalfe of the Kings Maiesty I E S V S C H R I S T, to goe vpon the prisoners, the *Fruites* of the *Flesh*, which stand at the Barre.

Their names being giuen vp they are called, as the *Clarke of the Arraignement*, the *Tongue* nameth them; then the *Cryer*, *Manifestation of the Spirit*, calleth them one by one to appeare as the *Clerke* names them, and they are these.

I. Call Faith, Cryer.

*Vous*

*Called by  
name.*

*Vous aues* Faith which purgeth the Heart.

Act. 15. 9.

2. Call Loue of God.

1 Ioh. 5. 3.

Cryer. *Vous aues*, Loue of God which is the keeping of the Commandements.

3. Call Feare of God.

Cryer. *Vous aues* Feare of God, which is the beginning of Wisedome.

Pro. 1. 7.

4. Call Charity. Cryer.

*Vous aues* Charity, which reioyceth in the Truth.

1 Cor. 6. 13

5. Call Sincerity. Cryer.

*Vous aues* Sincerity, which makes a true Israelite in whom there is no guile.

Ioh. 1. 47.

6. Call Vnity. Cryer. *Vous*

*aues* Vnity, which maketh men

men



Act 1. 14. & 2  
1 Ephes. 4. 3.

men to bee of one heart,  
and is the bond of Peace.

Rom. 5. 4.  
Luke 21. 19.

7. Call Patience. Cry-  
er. *Vous aues* Patience,  
which worketh experi-  
ence, and by which men  
possesse their soules.

8. Call Innocencie.  
Cryer. *Vous aues* Innocen-  
cy, which keepeth harme-  
lesse.

9. Call Chastity. Cry-  
er. *Vous aues* Chastity,  
which keepeth vndefiled.

10. Call Equity. Cryer.  
*Vous aues* Equity, which  
doth right to euery man.

11. Call Verity. Cryer.  
*Vous aues* Verity, which e-  
uer speaketh truth.

12. Call

12. Call Contentation.  
cryer. *Vous auez cōtentatiō,*  
which euer rests satisfied.

Then the Clerke saith  
Counte.

And so the Cryer saith  
to them, answer to your  
names.

Then the Clerke nameth  
them, & the Cryer telleth  
or counteth them.

*Faith one. Love of God*  
*two. Feare of God three.*  
*Charity fowre. Sincerity*  
*fiue. Vnity six. Patience se-*  
*uen. Innocencie eight. Cha-*  
*stity nine. Equity tenne. Ve-*  
*rity eleuen. Contentation*  
*twelue.*

Then the Cryer saith,  
H good

good men and true, stand together and heare your charge.

With all these Graces should the Soule of man be endued to proceede against Sinne, wee should be able to say, that we haue them by the Manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteeme them as the good and true gifts and graces of God; which haue a charge giuen them which is euery grace his proper gift, and all conioyntly haue power to discern

cerne of any sinne, and to  
giue a iust Verdict there-  
upon.

This Iurie thus called  
and impanneled, are com-  
manded to looke vpon the  
Prisoners at the Barre vp-  
on whom they are to goe.

*Looke on  
the Priso-  
ner.*

This is when we oppose  
Vertues to Vices in our  
meditation, that so by the  
excellencie of the one, we  
may see the foulnessse of  
the other, and so come to  
the greater loue of Vertue,  
and to the more deepe ha-  
tred of Vice. This is the  
profitable looking of the  
Iurie of Vertues vpon Vi-  
ces the prisoners at the  
Barre.

H 2

The



The Prisoners though they stand together, yet are they to answer one by one.

So Sins must distinctly one by one be arraigned, for wee cannot proceed against sin but vpon a particular knowledge thereof.

A generall, and so a confused notion of sins (which yet is that which is in most men) will neuer make a man truly to see how his estate standeth with God, and so to bring sinne vnto death.

The Prisoners at the sight of the Iurie and naming

ming of them, haue leaue  
to challenge any of them,  
if they can giue good rea-  
sons against this or that  
man, they are put off the  
Iurie, and other chosen in  
their steed.

These Prisoners seeing  
such a Iurie, presently be-  
ginne to challeng them.

*Iury Chal-  
lenged.*

*Vnbeliefe* he cryeth out  
against *Faith* as his Ene-  
mie. *Hatred* of God against  
the *Loue* of God as his E-  
nemie. *Presumptuous* sin-  
ning against the *Feare* of  
God as his Enemy. *Cruel-  
ty* against *Charity* as his E-  
nemie. *Hypocrisie* against  
*Sincerity* as his Enemy.

*Discord* against *Vnity* as his  
Enemy. *Anger*, *Rage*, and  
*Murmuring* against *Patience*  
as their Enemy. *Mur-  
ther*, *Fighting*, and *Quarre-  
ling* against *Innocencie* as  
their Enemy. *Wantonnes*,  
*Adultery*, *Fornication*, and  
*Vncleannes* cry out against  
*Chastity* as their deadly E-  
nemie. *Cousonage*, *Theft*,  
and *Vniust dealing* against  
honest *Equity* as their Ene-  
mie. *Lying*, *Slandering* and  
*False-witnesse-bearing* a-  
gainst *Verity* as their mor-  
tall Enemy. And lastly,  
*Greedy desire*, *Couetousnesse*,  
and *Discontentment* cry  
out against *Contentation* as  
their

their Enemie.

All these together challenge the whole Iurie, crying out and saying ( good my Lord ) these men are not to bee of the Iurie against vs, for your Lordship knoweth very well, and none better, that they are all of them our deadly Enemies. Your Honour knoweth that euery one of them hath petitioned the *Lord Chiefe Iustice* very often, and importunately to binde vs all to the good behauour, and to cast vs into prison, as wee haue beene by their meanes. They haue made



*Master Newman* the keeper and his vnder-keepers to deale very hardly with vs.

It is well knowne (my Lord) that *Chastity* procured *Master Newman* almost to famish *Incontinencie* to death. Good my Lord consider of vs, these are our most bloudie and cruell enemies, we appeale to your Lordship, to God and to all good men that know both them and vs, that it is so.

Our humble suite to your Lordship therefore is, that more indifferent persons may be chosen to  
goe

goe vpon vs, else we are all  
but dead men. Wee doe  
know (my Lord) that there  
are heere many other of  
very good and great credit  
in the world fit to bee of  
this Iurie, men very well  
knowne to your Lordship,  
and to Master Shiriffe, and  
the Worshipfull Gentle-  
men. These are men of  
worth (my Lord) of farre  
more esteeme euery  
where, then these meane  
men heere, picked out of  
purpose by Master Shi-  
riffe. These (my Lord) of  
the Iurie are men of small  
reckoning in the Coun-  
try. These liue scattered

H 5 heere

heere and there almost without habitation, except in poore Cottages, so as we maruel(my Lord) how they can be brought in for Free-holders, hardly any one of them is of any account with men of great estates and of worth in the land. Good my Lord consider of vs.

Then the Iudge asketh them what those men bee of whom they speake, and what are their names?

*Indifferent  
Gentlemen.*

Then they answer, my Lord, they are these, *Master Naturalist, Master Doubting, Master Opinion, Master Carelesse, Master Chiuere*ll,

*Chiuerell, Master Libertine, Master Laodicean, Master Temporizer, Master Politician, Master Outside, Master Ambo-dexter, and Master Newtralitie,* all (my Lord) very indifferent men betwixt vs and them. Gentlemen, Free-holders, of great meanes, wee beseech you (my Lord) to shew vs some pittie, that they may bee of the Iurie.

The Iudge informed by those worthy *Iustices of the Quorum*, concerning these men so named by the prisoners, and knowing the honesty and good credit of the chosen Iurie; their  
ex-



exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The *Clerke* therefore is commanded to goe forward, and then he readeth the *Inditement* of euery one in order, one after another as they bee called forth by name and set to the Barre.

*x. Oldman  
Arraigned.;*

The first which is called out, is the *Oldman*.

Then saith the *Clerke*, Goaler, set out *Oldman* to the Barre.

Then hee is brought to the Barre, and commanded to hold vp his hand  
and

and his Inditement is read.

*His Inditement.*

*Oldman* thou art indited heere by the name of *Oldman*, of the *Towne of Euahs Temptation*, in the *County of Adams Consent* that vpon the day of *Mans fall* in *Paradise*, when he was driuen out, thou diddest corrupt the whole Nature of man body and soule, leading all and euerie of his Posterity, comming by generation, with the Body of Sinne; making him indisposed to any thing that is good, framing lets to any holy duty, and polluting his best actions: but  
ma-

making him prone to all euill, bringing him captiue to imperious lusts, and so causing him to liue in continuall rebellion against God, contrary to the Peace of our Soueraigne Lord the King, I E S V S C H R I S T, his Crowne and Dignity.

What sayest thou to it ?

He pleades not guilty, and so puts himselfe to the Triall.

*Evidence.* Then the Cryer calleth for *Evidence* against the Prisoner.

*Dauid.* Then commeth forth *Dauid*, whose *Evidence* is this.

this I was shapen in Iniquity, and in Sinne hath my Mother conceived me. Iobs is this. He cannot bee cleane that is borne of a woman. Isaiah, his Euidence is. That all are transgressours from the wombe. Saint Pauls Euidence is most cleere, for being asked what hee could say? Hee answered, (my Lord) this Oldman hath been the death of very many. I haue wofull experience of him, a wretched man hath he made mee. Hee tooke occasion by the Commandement to worke all concupiscence in me. Hee deceived me and slew me, wrought  
Death

Psal 51.5.

Iob 25.4.

Ish. 48.8.

Saint Paul,

Rom. 5.15.

Rom. 7.8.11.  
13.21.15.19.  
23.



Death in me, so that in my flesh dwelleth no good, but when I would doe good, euill is present with me, so that through him, the good I would doe I cannot, and the euill I hate that I doe; Hee maketh warre against the Law of my minde, and bringeth me in captiue to the Law of Sinne. Thus (my Lord) is in me the Body of Death, from which I desire to be deliuered, and this is, that I can say.

*Verdict.*

The Euidence being thus cleere, the Iurie presently being all agreed giueth in their *Verdict*, and being asked what they say  
of

of the prisoner at the Bar,  
guilty or not, they answer  
*Guilty.*

Then he asketh what he  
can say for himselfe, why  
sentence should not bee  
pronounced against him?

Good my Lord saith he,  
I am wrongfully accused,  
and am made the man I  
am not, there is no such  
thing as *Originall Corrup-  
tion. Pelagius* a Learned  
man and al those now that  
are called *Anabaptists*  
(who well enough know  
al these *Evidences* brought  
against me) haue hitherto,  
and yet doe, maintaine it,  
that *Sinne commeth by Imita-  
tion,*

*Oldmans  
Plea.*

*Pelagius &  
Anabaptists*

*tation, and not by Propagation, and imbred Pravity.*  
Good my Lord, I beseech you, bee good vnto mee, & cast not away so poore an *Oldman* ( good my Lord) for I am at this day 555.yeeres old.

Then saith the Iudge, *Oldman*, the *Evidence* is cleere, those thou hast named are condemned Hereticks ; and as for thy yeeres, in respect of which thou crauest pittie , it is pittie thou hast beene suffered so long to doe so great and so generall a mischief as these good men doe witnesse against thee.

O my

O my Lord, I beseech  
you then a Psalme of Mer-  
cy.

*Oldman*, the Law of the  
King allowes thee not the  
benefit of the Clergie, for  
*The reward of Sin is Death*,  
this is his Maiesties De-  
cree vncchangeable, as the  
Law of the Medes and  
Persians.

Rom. 6.23.

Good my Lord, that is  
meant onely of Actuell  
Sinne and not of me.

That is not so; for Ori-  
ginall Sinne is Sinne, and  
all men know that Chil-  
dren die, that neuer sinned  
by Imitation, nor Actual-  
ly, after the similitude of  
*Adams*

Rom. 5.



*Adams transgression. And Death goeth ouer all, inas-  
much as all haue sinned.* If Sinne were not in Infants, they could not die, Heare therefore thy Sentence.

*The Sen-  
tence.*

Thou *Oldman*; hast by that name beene indicted of these Fellowies, Outrages, and Murthers, and for the same arraigned, thou hast pleaded not guilty, and put thy selfe vpon the *Tryall* and art found guilty, and hauing nothing iustly to say for thy selfe, this is the Law: thou shalt bee carried backe to the place of Execution, and there *be cast off with all thy deeds*

*Ephes. 4:22.*

deeds, and all thy members,  
daily mortified and crucified  
with all thy lusts, of euery  
one that hath truly put on  
Christ.

Col 3.9.5.

This Sentence pronoun-  
ced, the Shiriffe is com-  
manded to doe Executi-  
on; which Religion by his  
*Vnder Shiriffe Resolution*  
seeth throughly perfor-  
med.

The *Executioner* is hee  
that hath put on Christ,  
*Gal. 5.24.*

*Executio-  
ner.*

This Prisoner thus pro-  
ceeded against, the *Goa-  
ler* is commanded to set  
out *Mistresse Heart* to the  
Barre, who is commanded

*Mistresse  
Heart tryed*

to

to hold vp her hand, and then is her Inditement read.

Her Indite-  
ment.

Rom. 2. 5.

Ephes. 4. 18.  
19.

*Mistresse Heart*; thou art heere indited by the name of *Mistress Heart* of *Soule*, in the County of the *Isle of Man*, that also vpon the day of Mans fall in Paradise thou becamest corrupted, accompanying the *Oldman*, and also *will thy* man, and hast beene so hardned, that thou couldest not repent, and so blinde, that thou becamest past feeling: and hast made men to giue themselves ouer to all laciuiousnesse to worke all vncleannesse  
euer

even with greedinesse, to  
bec also very slow to be-  
leeue all that the Prophets  
haue spoken: and to be so  
enraged with choler some-  
times as to runne merci-  
lessly on Innocents to mur-  
der them, and to cause  
men most cursedly to de-  
part from the liuing God.  
Thou hast beene, and art  
also in confederacie with  
al and euery euill thought,  
word, and deed commit-  
ted against God and Man.  
Thou hast beene a recep-  
acle of all the abominati-  
ons of euery Sin whatsoe-  
uer, and hast had confe-  
rence with Satan to lie vn-

Luke 24. 25.

Act 7. 54.

Mat. 9. 4. & 12.  
34.

Ioh. 13. 2.  
Act. 5. 3.

to



Ioh. 13. 2.

to the holy Ghost, and for greedy gaine at the diuels suggestion; hast set some on worke to play the Traitors to the shedding of the innocent bloud of our Soueraigne, contrary to the Peace of the King, his Crowne & Dignity, what saist thou to this Inditement, guilty or not guilty?

Shee answers not guilty, and puts her selfe to the Triall.

Then the *Cryer* saith, if any man can giue *Evidence* against the prisoner at the Barre, let him come, for shee stands vpon her deliverance.

uerance : then come in  
such as can say any thing  
against her, and first is *Moses*.

*Hearts ac-  
cusers.*

*Moses*, what can you  
say against this prisoner,  
looke vpon her, see if you  
know her.

*Moses.*

My Lord, I know her  
well enough, shee made  
me and my brother *Aron*  
to speake so vnaduisedly  
with our lips by her passi-  
on, that wee could neither  
of vs be admitted to goe  
into the land of *Canaan*.  
This I can say of her, that  
uerie Imagination of her  
thought is onely euill conti-  
nually & that naught shee  
I hath

*Psal. 106. 32.  
33.*

*Gen. 6. 5.  
Gen. 8. 21.*

hath been from her youth  
vp.

*Moses* hauing ended,  
then saith the Iudge, is  
there any more?

To whom answer is  
made, yes (my Lord) there  
is *Jeremy* the Prophet.

*Jeremie.*

*Jeremy* the Prophet looke  
vpon the Prisoner, can you  
say any thing on the be-  
halfe of his Maiesty.

*Ier. 17. 9.*

My Lord, this I can say,  
*that shee is deceitfull about  
all things and desperately  
wicked*: so that no man  
without Gods speciall affi-  
stance can either finde out  
her deuises or escape her  
treacheries.

And

And this moreouer I know, that shee hath been sent vnto and forewarned to wash her selfe of her wickednesse : and yet for all this shee doth lodge stil ill thoughts in her house. Yea (my Lord) shee hath seduced many from God, making them to walke after her euill counsels and imaginations to their vtter destructions. And I am truly informed, that there is euer the place where the enemies of their owne soules doe worke their wickednesse and mischiefes.

Ier. 4. 14.

Ier. 7. 24. & 9.  
14. & 11. 8.  
& 13. 10.

Psal. 58. 2.

Is there any more *Euidences?* I 2 Yes



Yes my Lord, heere is  
*Ezekiel.*

*Ezekiel* what can you  
say?

Ezek. 20. 16.  
& 33. 31.

My Lord, I can witnes  
thus much, Such is her  
lewdnesse that shee fol-  
lowed after Idols, and af-  
ter Couetousnes, which is  
Idolatry, both High Trea-  
son and Rebellion against  
God. Yea so very shame-  
lessly and lawlessly shee  
carieth her, selfe, that if  
such lewde companions  
come not in to her, she wil  
goe out and follow them.

These bee witnesses  
enough faith the Iudge to  
condemne her, but is  
there

there any other.

Yes my Lord, please  
you heere are more?heer's  
*Saint Mathew.*

*Saint Mathew*, what  
can you say against the  
Prisoner at the Barre.

My Lord, I haue heard  
it from the mouth of my  
*Lord Chiefe Iustice* himselfe  
(when I did attend vpon  
him, hee hauing occasion  
publikely to speake of her)  
that *out of the heart do come*  
*euill thoughts, Adulteries,*  
*Fornications, Murthers,*  
*Thefts, Couetousnesse, Wic-*  
*kednesse, Deceipt, Laciuous-*  
*nes, an euil eye, Blasphemy,*  
*Pride and foolishnes.* All

I 2

these

*S. Mathew.*

*Mat. 15. 19.*

these euills he witnesseth to come forth of her house : so that it is euident against her by his honours vndoubted testimony , that shee is an harborer of a company of very bad and vsufferable guests. Saint Marke, heere next me, can witnesse as much.

*Saint Mark*

Mar. 7. 21. 22.

23.

It is very true my Lord.

Heere is an Halotry indeed (said the Iudge.) Iurie, if you bee agreed giue in your Verdict, what say you of this Prisoner? Guilty or not Guilty ?

Wee say guilty my Lord.

Woman what canst thou

thou say for thy selfe, that Sentence according to Law should not bee pronounced against thee?

Ah, good my Lord: take pittie on mee; a poore weake old woman; These men speake against me the worst that they can, because I would not be ruled by them. They speake of malice my Lord. If I haue misdemeaned my selfe any way, it was by this *Oldman* my Fathers misleading (my Lord) by whom, I thought, that being a woman I should bee wholly guided. But heere mee (good my Lord) I beseech

*Hearts plea  
for her life.*



you, let not these mens testimonies cast mee away. For I did dwell with as good men, and better then they are, or euer were (my Lord) as other can witnes to my great cōmendations

Then saith the Iudge, who are those I pray you?

I dwelt (my Lord) with King *Dauid*, with King *Salomon*, and was in their house held to bee a *perfect Heart*: so was I after accounted in King *Aſa's* house. Yea my Lord, with *Abraham* the Father of the Faithfull, was I found *Faithfull*, and such hath beene my credit, that I

was

Pſal. 101. 1.  
1 Chron. 29.  
19.  
15. 17.

was well spoken of euen to  
God himselfe by good  
King *Hezekiah*. That  
all this is true that I say, I  
beseech you to aske *Isaiab*  
the Prophet, as also *Nehemiah*,  
and others that haue  
recorded the same.

*Nehc. 9. 8.*  
*Efai. 38. 3:*

Besides all these (be plea-  
sed to heare me (good my  
Lord) aske all the Country  
people, and they will with  
one mouth speake well of  
me. They haue (say they)  
a *good Heart* towards God  
and that euer since they  
were borne, they neuer  
found mee so wicked as  
these witnesses are pleased  
to speake. I hope therefore

(my Lord) that you wil be pleased to be good to me, good my lord pittie a very old aged poore woman, as euer you came of a womā.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that *first*, thou dost confesse, that thou wouldest not bee ruled by them when these holy men were sent vnto thee, and that with speciall command from his Maiesty to see thee reformed. *Againe*, that thou doest acknowledge thy selfe to haue  
beene

beene wholly led by the  
*Oldman*, one now most  
iustly condemned by the  
Law to be crucified.

As touching *Dauids*  
heart, *Solamons* heart, *Afa*  
his heart, the faithfull  
heart of *Abraham*, and the  
vpright heart of *Hezekiah*,  
neuer an one of these was  
thy selfe, thou dost lewdly  
seeke to deceiue by equi-  
uocation, and to beguile  
the standers by with thy  
trickes of *Iesuiticall* couso-  
nage. True it is, that there  
is great commendations  
of an *Heart*, and the same  
to be an honest and good  
Heart, an vpright Heart, a  
faith-

Mat. 13.  
Luke 8.



faithfull Heart. But woman, this is the heart sanctified and purged by faith in all those that are borne anew of water and the holy Ghost : but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in quality : therefore thy boasting is vaine, thy pleading subtilty, verifying *Ieremiahs* evidence of thee, that thou art very deceitfull.

As for the vulgar praising of thee, it is through their owne selfe-loue, and foolish selfe-conceit, and their

their vtrer ignorance of thee, that maketh them to speake so well of thee. Thou doest therefore but trifle away the time, and trouble the Assemblie.

As for thine age, it procureth thee no pittie at all, because thou hast beguiled, vndone, and bewitched so many. Their age should haue taught thee better things, but thy obstinacie in wickednesse would not suffer thee. Heere therefore this Sentence.

Thou *Mistresse Heart* hast becne indited by the name of *Mistresse Heart*,  
of

*Sentence against Mi-  
stres Heart.*

of those Fellonies, Murthers, Conspiracies and rebellions, and for the same hast beene arraigned: thou hast pleaded not guilty, hast put thy selfe to the triall, and beene found guilty hauing nothing iustly to say for thy selfe. This is the Law. Thou shalt bee carried backe from whence thou camest, and there liue condemned to perpetuall imprisonment vnder *Master Newman* the Keeper, without baile or maine prize. *Goaler*, take her to thee, looke to the prisoner, and keepe this *Heart diligently, and take heed least there*

*there be at any time in you, an hart of Infidelity to depart from the living God. Master Shiriffe Religion, and the Vnder Shiriffe Resolution, doe see it performed very carefully and speedily, according to the sentence giuen.*

After this, the *Goaler* is commanded by the *Clerke* to set *Mistresse Heart's Maides* to the Barre with *Willher man*. But the *Iudge* commandeth them to *ward* againe vnto the next *Affises*, and chargeth the *Shiriffe* with them to see them kept close prisoners with *Mistresse Heart*, till the



the appointed time, and till they should bee called for. The Reason giuen was for that two great *Traitors and Rebels*, chiefe amongst the damned crue, were presently to bee arraigned, which would take vp the allotted time before the Court should breake vp and the Bench arise.

These two were *Couetousnesse* and *Idolatry*, Capitall Theeues, pestilently mischieuous against God, his Worship and Seruice: against the Church and against the Common-Weale.

Couetousnes was ioy-  
ned

ned with Idolatry, because  
he is also called Idolatry.  
Now all other Prisoners  
remoued, and the *Iudge*  
with the *Bench* ready for  
these, the *Clerke* willeth  
the *Cryer* to command the  
*Goaler* to set *Couetousnesse*  
to the Barre, which the  
*Goaler* doth forthwith.

Then saith he vnto him,  
*Couetousnesse* hold vp thy  
hand and heare the Indite-  
ment.

*Couetousnesse*; thou art  
heere indited by the name  
of *Couetousnesse*, in the  
Towne of *Wante*, in the  
Countie of *Neuerfull*, that  
from the day of thy first  
becing

Col. 3. 5.

*Couetousnesse*  
tried.

*His Indite-  
ment.*

1 Tim. 6.10.

Mich. 2.2.

beeing thou hast been The  
roote of all euill, hauing  
made some to play the  
Theeues, others to com-  
mit Treason against our  
Soueraigne Lord the  
King; others to murder  
Innocents for their inheri-  
tance. Thou art also heere  
indited for bribery, extor-  
sion, oppression, vsurie, in-  
iustice, cousonage, vnmer-  
cifulnesse, and a multitude  
of outragious Villanies:  
besides thy hindering  
men in holy duties and  
meanes of Saluation, for-  
cing them headlong to  
their destruction, contrary  
to the Peace of our Soue-  
raigne

raigne Lord the King, his Crowne and Dignity.

What sayest thou to this Inditement, guilty or not guilty?

He answereth not guilty (my Lord) and so hee puts himselfe vpon the trial.

After this, the parties that can giue Evidence are called in, and first *Repentance* is commanded to produce his witnesses.

*Repentance*, what can you say?

My Lord, since the Prisoner was committed to prison and put into *ward*, some of my witnesses are dead,

*Evidence.*  
1. *Repentance.*



dead, as *Achan*, *Ahab* and *Iudas*.

Then saith the Iudge, looke the Records, *Clerke*, and reade them.

Iosh. 7.

My Lord, I reade heere that *Achan* confessed that by *Couetousnesse* hee was moued to looke vpon a wedge of gold, and so coueting, stole it, and with it a Babylonish garment to the death and destruction of him and all his. Also I here finde, how through *Couetousnesse* *Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as he fell sicke for it, because he could not haue his will.

1 King. 21.

But

But *Iesabel* procured by his leaue and liking the death of *Naboth* and his sonnes, and so got possession of the Vineyard. Moreover, I finde heere, that *Iudas* confessed how hee betrayed the innocent bloud of our Sauour through *Conetousnesse* and desire of money. This is all the Confession my Lord in the *Records*.

Then the Iudge willeth the Constable and his Assistants which were at the apprehending of him to bee called, who make their appearance.

*Constable*, what can you say,

say, and those that were with you, against this prisoner at the Barre?

My Lord ; when wee went to make search for him, hee hid himselfe so close, as wee had much adoe at first to finde him in *Mistresse Hearts* house. Who had almost perswaded vs that hee had not beene there, vntil I learned it from *Dauid* the man of God, whom I had found petitioning the *Lord Chiefe Iustice* for a Warrant of the good behauour against the *Couetousnesse* of the Heart. Then thought I, certainly he is heere in  
this

this house: for if *Danid* feared to haue him in his Heart, that gaue so many Millions of gold and siluer, 3300. Cart-loade of Treasure for the building of the Temple, can I think him not to bee heere? I sought therefore diligently my Lord, & found him, but before I could attach him, hee was got into a darke corner and attempted to blow out my candlelight, and to haue escaped me. But I, and my Company tooke such diligent heed to him, as he could not get from vs: yet before we could binde him,



him, and bring him away, hee endeououred to mischief as many as came neere him: and would by no meanes obey my Warrant, as the rest heere (my Lord) can tell if you please to heare them. Then began euery one of them to speake.

*Coll. 3. Care.*

*Care* complained, that hee had almost choaked him with the world and worldly busineses, so as he had no leasure to minde heauenly things.

*clearing.*

*Clearing* accused him, that he had so vndermined his Vnderstanding at vnawares, as almost hee had broken

broken the necke of his  
good name, and reputati-  
on of his profession and  
Religion.

*Indignation* complained,  
that he had well nigh lost  
his life by him: for where-  
as before he could not be-  
hold Sinne, but with an  
holy anger, now profit of  
Sinne, through this cur-  
sed Couctousnesse, made  
him looke cheerefully vp-  
on it, and hartily welcome  
it for profits sake.

*Feare* complained, that he  
did bewitch him: for said  
he, whereas before I was  
tender hearted, and trem-  
bled at God Word, desire

K

of

*Indignation*

*Feare.*

of gaine made me both to  
loose my commoditie  
though I got it with  
Sinne.

*Vehement  
Desire.*

*Vehement* Desire did  
greatly complaine of his  
violent setting vpon him,  
to make him eager after  
earthly things, so as hee  
could hardly take any  
rest.

*Zeale.*

*Zeale* complained, that  
hee stricke him selfe hard  
vpon the head, as the blow  
made him, in hope of  
gaine, almost without sense  
of Gods Glorie, which be-  
fore he preferred aboue all  
things in the world.

*Reuenge.*

Lastly *Reuenge* complai-  
ned

ned, that the Prisoner had attempted to murther him and so wounded him, as whereas before hee could master sinne, now hee was growne so weake, as any gainefull sinne was able to master him, and to bring him vnder command.

When these had spoken what they could, the rest were brought to giue euidence, and these also were men of very good account, and of great worth in their Countrie. *Master Church: Master Common- weale: Master Howshould: Master Neighbour-hood: and Master Good-worke:*

K 2

who



who hauing afterwards to there names, they giue in Euidence one by one.

*Master Church* : what can you say against the prisoner at the barre ?

*Master  
Church.*

My Lord, I am not able to reckon the particular mischiefes hee hath done against me. There falleth neuer a Benefice of any reasonable valew, but hee sets many to runne and ride after it, & offer largely for it, and maketh some *Patrons* theeuers, and to admit many an *Ignoramus* into the charge and cure of Soules : and many a Minister to be a periured Simonist

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nist before God. Hee ma-  
keth not a few to heape vp  
meanes, not onely for  
maintenances but also to  
make themselves great  
and many which come in  
freely to neglect the care  
of their flocks and to seek  
after their fleeces, to care  
to be rich, and to follow  
so after the world, as that  
either they giue ouer to  
preach, or doe make  
them preach at home very  
idlely, seldome, and vnpro-  
fitably, though abroad, ei-  
ther for their hire, or ap-  
plauditie more diligently  
and commendable.

When People come to

*People.*

K 3 Church

Church (my Lord) hee  
marreth their deuotion,  
and haleth their soules out  
of the Church, to make  
them to bee walking  
their grounds, talking  
with their friends, plotting  
businesses, potting in Ale-  
houses, to bee going some  
iourney, to bee at some  
Market or Faire; to bee  
counting their debts, fol-  
lowing their debtors; rec-  
koning vp their loane vp-  
on Vsurie, their profits and  
gaine, heere and there, not  
without feare of losses.  
And all these things (my  
Lord) with many other  
worldly thoughts, whilst  
their

their bodies are in church.  
When people came from  
the Church, hee choaketh  
the seed of Gods Word,  
that it thriue in very few,  
and of these few, it is more  
in talke, then in practise.  
Hee keepeth (my Lord)  
many from the Church,  
causing them to set the  
Lords day apart, not for  
his seruice, but for their  
worldly affaires, because  
they will not take another  
time for hindering their  
profit, in the weeke daies.

Much more (my Lord)  
I haue to say, but I am  
loath to be to tedious.

*You Master Church :*

K 4 haue

Mat. 13.



haue spoken sufficiently  
and enough to condemne  
him.

Call Master *Common-  
weale.*

*Master Common-weale:*  
what can you say on the  
Kings behalfe against the  
Prisoner at barre?

*Master  
Common-  
Weale.*

My Lord ; this man  
hath entred so farre into al  
businesse, as hee hath al-  
most vitterly vndone mee.  
Hee propoundeth Offices  
to sale, and so maketh the  
buyers to sell their duties  
for profit to make vp their  
monies. He hath monopo-  
lized commodities into  
his hands, inhaunced the  
prizes

prizes of things, to the great grievance of the Kings Subiects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Iustice, by bribery, by making many Lawyers pleade more for Fees, then honestly, for the equitie of the cause; by delaying the cause, by remouing it from one Court to another, till men bee vndone. Hee, hath, to get his desire, suborned false witnesses, counterfeited evidences and forged Wills. Good my Lord, let some order betaken with him, else he

will vtterly bring mee to  
ruine and all mine for e-  
uer.

Call Master *Household*.

*Master  
Household.*

*Master Household*: what  
can you say concerning  
the Prisoner?

My Lord, this wicked  
*Conetousnesse* keepes holy  
exercises out of priuate  
houses; he will not let pa-  
rents haue any time to in-  
struct their Children; hee  
makerh Masters vse their  
seruants more like beasts  
then men, they are  
so wholly imployed in  
worldly businesse: as for  
their Soules, there is no  
care taken, but they are left

to

to liue as soule-lesse men. Hee causeth niggardly house-keeping, and ouer-laboring of seruants. Hee breedeth much contenti-on, chiding, and too much vse of ill language by Mistresses and Dames, yea, betweene men & their wiues in their Family, to the great grieve & ill example of their children, and seruants.

Yea, ( my Lord ) hee hath made children to bee cruell to their Parents, brethren and sisters to hate one another, neere of kindred and bloud to goe to law one with another, for  
and



and about diuiding goods, lands, and inheritances ; yea, I can witnes this, that hee hath made them murther one another : Children their Parents, Husbands their Wiues, and one Brother another. It would be to long to particularize, how great euills, and how many waies hee hath iniured mee and all mine. But because other witnessses stand heere by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbourhood.*

*Friend,* What is it that  
you

you can say touching this prisoner?

My Lord, this unhappie man hath altogether dismissed mens affections, so as in our Towne there is very little loue: hardly will one doe another a good turne freely, but either it must bee one for another, like for like, or in certaine future hope for gaine. This wretch hath almost banisht all frendly society; euery man is so now for himselfe, as he neglecteth his neighbour almost wholly. He maketh them trespasse one another, to rob cunningly one another

*Master  
Neighbor-  
hood.*

ther in buying and selling,  
and to fall out with bitter  
rayling, and vnnighbour-  
lie languages for a pennie  
losse, and causeth many  
suites and brabbles. Wee  
are (my Lord) indeed mi-  
serable disquieted, and al-  
most viterly vndone by  
him. For (my Lord) wee  
were a Company of very  
good neighbours till hee  
became *Land-lord*: heere  
dwelt *Amitie, Kindnesse,*  
*Gentlenesse, Loue, Peace, Cha-*  
*ritie, Patience, Goodnesse,*  
*Readie-good-will. Forget-*  
*fulnesse of wrongs, Sociable-*  
*nesse, Good-turnes, and Ioy:*  
but most vniustly by his  
cruel-

cruelty and wrong dealing hee hath displaced them, and brought (my Lord) a Companie of infernall spirits, for so I think I may without offence call them: which are these. *Hatred, Malice, Enuie, Wrath, Anger, Churlishnesse, Discord, Nigardlinesse, Sturdinesse, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Despite, Vnnaturalnesse, Implacablenes, Vnthankfulnesse, Fiercenes, Highmindednesse, Selfeloue, Makebate, and Vnmercifulnesse.* The best that hee brings in (my Lord) are  
*Coffles.*

Gal. 5.

Rom. 2.

1 Tim. 3.



*No. harme.*

*Costles. complement, Faire-speech, How doe you, Good-morrow, Good-even, Glad to see you well, word-welcome, will you drinke, Fare-well, Yours to command and such like, also one Little-good, with another called Soone-lost, and amongst these No-harme is greatly commended, but neuer a Good man amongst them much lesse any Too-good to bee found in the Parish, except more in name then indeed. And this is that which I haue to say, my Lord, at this time.*

*Call out Master Goodworke.*

*Goodwork.*

*Master Goodworke, what can*

can you say touching the prisoner?

My Lord, there hath beene so much spoken that I need say nothing : yet none haue more iust cause to complaine then I haue: for he hath endeouored to his vtmost to roote mee out and all my posterity, *Bounty, Liberality, and Hospitality.*

My Lord, we by reason of him, daily stand in feare of our liues; all the country cryeth out of him, in their loue to vs, who well know, how often he hath attempted to murther vs.

Hee hath put out of  
ioynt

ioynt both the armes of my son *Bounty*, and almost broken the backe of my sonne *Liberality*, that hee hardly at any time goeth vpright, and all know this, that hee hath violently set vpon my sonne *Hospitality*, and forced him out of doores, and in his steed hath let in *Pride of aparell, sumptuous Building, Affectation of vaine Titles*, whom he hath made to shut vp doores: perswading them that to maintaine their state, they must increase there reuennewes, by new purchases, by racking of rents, by inhauncing their  
fines

finer and incomes, all little enough to vphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I haue to say.

Then it was asked if all were come in that should giue Euidence?

Answer was made: My Lord, heere is onely one man more poore *Pouerty* brought hither by authority to giue Euidence, may it please you heare him.

Call in *Pouerty*.

*Pouerty*, What canst thou say against this prisoner at the Barre?

*Pouerty.*

Good



Good my Lord: I haue reason to curse the day that euer I knew him, and hee onely it is that hath brought me to this poore state.

I was a man of some credit my neighbours well know, till I had to do with him, who would lend mee nothing but vpon Vsurie, and that vpon great bonds and morgage of lands: and so greedy a Wolfe was he vpon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents

presents and gifts so much with the use, as made mee to groane vnder the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes to keepe day with him, I was enforced either to buy for time, or else to sell something out of hand to make ready monies : either of which was as bad, or worse then the byting of vsurie : for when *William Greedy* a brother of his, or also gaine his Cousin perceiued my neede, oh how did hee in selling, for time extorte from me ; and in buying for ready money presse me?

mee ? So that to escape a whirle-poole, I fell into deuouring gulfes, and thus he vndid me.

And not being there-with content (woe vnto him,) when I became Tenant (my Lord) who was before a good *Free-holder*, he put into our *Land-lords* heart, to depopulate our whole Parish of *wealth*, (for so it was called) and there instead of many honest Inhabitants and good house-keepers, hee set a Shepheard and his Curre to feede his flockes. This also is hee (my Lord) that maketh men of faire lands (which

(which might liue well on their owne Reuenewes & demaines) to take Farmes into their hands and to driue out such as had been merciful Relieuers of their poore neighbours. In our poore estate wee haue sought to him for reliefe, but instead of comfort, hee hath rayled on vs, threatened to whip vs, and to send vs to the *House of Correction*. Nothing will he doe for vs, but what by Law hee is inforced vnto, though hee keepe his Church, and can sometime also talke of Religion. He beggers all of vs (my Lord,)



Lord, Don worke hee will not set vs, and yet will not suffer vs to seeke abroad for reliefe. He neuer seeth vs, but his heart riseth against vs. He rather wil adventure his owne damnation then part with one pennie, except it be to goe gaine, to buy and purchase for him and his. Yea. (my Lord) that all may know his mercilesse cruelty when we haue wanted releefe, & begged of him, hee hath counsell'd vs to shift for our selues, & steale out of the stackes of Corne in gleaning time for bread, to breake hedges, to steale wood

wood or coale in the  
night, to make vs fiers, to  
plucke sheepe or sheere off  
their wooll for cloathing,  
to rob orchards for fruit, to  
steale geese, hennes, ducks,  
pigges and sheepe for  
flesh meate, to cousten men  
that set vs on worke, and to  
make vs poore people  
hatefull to God and man.  
For hee careth not, (my  
Lord) so as he may not bee  
charged any way, what we  
doe or what becommeth  
of vs.

And yet to make vp the  
hight of vnnmercifulnesse,  
he will bee the first, if wee  
of meere extreame need

L

doe

doe amisse, that wil cry out  
against vs and pursue vs to  
death. This hath euer been  
his course hitherto, ( my  
Lord) consider rightly of  
vs, and pittie our case, I  
beseech you, good my  
Lord.

*Pouerty*, thy case indeed  
is to be pittied, *Iurie*, you  
haue heard the *Evidence* of  
all, what say you of the pri-  
soner at the barre, is hee  
guilty or not guilty.

*Iurie*, Guilty my Lord.

*Conetousnesse*, thou hast  
heard what al these witnes-  
ses haue laid to thy charge,  
and spoken against thee,  
what canst thou say for thy  
selfe,

selfe, why sentence vpon these honest mens verdict should not be pronounced against thee?

My Lord, I stand for my life, let it please you with patience to heare me. And first touching this impatient ingratefull outcrying fellow *Pouerty*. It was not I my Lord, when hee was wealthy, but his then daily and onely Companions, *Sloath, Carelesnes, Prodigality, Good-fellowship, Goegay, Good-cheare, Wantonnes, Improuidence, Little-worke,* and *Mani-mouthes*, which (my Lord) cast him into a Consumption, and like

*Couetousnes  
Plea against  
Pouerty.*



Canker-wormes consumed him quickly, I confesse he came to me often to borrow, but when I saw his vaine courses of expence, I was very loath to lend him, but that hee so earnestly intreated me, euen with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea, and saue him & his estate from ruine, if I would doe him that kindness, to lend him in his need.

Thus (my Lord) was I moued and drawne on to lend him, according to the Statute, onely I took good Security because I perceiued

ued him to bee wastfull.  
Aduantage I neuer tooke,  
but onely when I saw, that  
he was an idle fellow and  
carelesse, and would neuer  
keepe day, then I would  
onely threaten him to ter-  
rifie him, (my Lord) and  
if hee then brought any  
kindnesse to my wife, it is  
more then I know of, and  
more thē I desired of him.

Sometimes hee would  
offer to sell mee the land  
morgaged to mee, when  
hee could not pay, and  
told mee that of necessity  
hee must sell it, and if I  
would not, another should  
buy it. Then I thought my

selfe as worthy to haue it  
as any other in all reason.

For my threatning of  
him and h's Companie,  
when they went a beg-  
ging; true it is, because I  
say, that as they had con-  
sumed themselves, they  
thought to relie on mee,  
and so in like sort to haue  
eaten me vp too: for idely  
had they liued, and worke  
they neither could nor  
would. And whereas  
they accuse me that I com-  
pelled them to steale,  
heerein they very much  
wrong me (my Lord) for  
it was their *Loue to liue ide-*  
*ly,* and their *Pinching neces-*  
*sity,*

sity, which ledd and inforced them to fall to shifting and stealing, and not I my Lord.

Touching their *Landlords* depopulating of the *Towne of wealth*; they their owne selues were the very cause thereof, for that worthy Knight and my kinsman, Sir *worldly wise*: when hee saw how some by suites of Law, others by Drunkenesse and Ryot, others by Pride and Idlenesse did waste their estates, so as they were neither able to till their Land, nor to stock their grounds, hee bought their estates



one after another, and so left them to buy or hire for themselves else where. And when thus they had removed themselves, hee sought the welfare of the *Common-Weale*, which was to hold vp cloathing (my Lord) the cheefest meanes heere to set the poore on worke : which cannot bee without Wooll, & wooll cannot be had without Flockes of Sheepe.

If this Worthy Knight, and good Common-Wealths man tooke any aduise of me, it was for publike good. Good (my Lord) consider that *Pouer-*

*tie*

He is impatient, euer complaining, and very vnthankful to his best friends, if they doe not alwaies supplie his wants.

You know this, (my Lord) to be true and all the Worshipfull Iustices of the Bench.

Touching Master Church his accusation; vnworthily doth he lay the faults on me; for when any doe ride post so for Benefices when they be false, they are set on (my Lord) sometime by *Perking Pride*; sometime by *Neighbour Need*, and all of them by *Master Haste* to get the living and

*His answer  
to Master  
Church.*

by Master *Fear* to come short of it. It was neuer I that made them offer such summes of monies to Patrons, (for it is my manner to aduise my Friends to be euer sparing of their purses:) but it was their ouerforward friend, Master *Hope-to-preuaile* that counselled them to make such proffers.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellowes dwelling with such Ministers, commonly called (my Lord) the Parsons men *Ease* and  
*Idle,*

*Idle*, by whom such Ministers are too much led.

If the people profit not vnder those that be painefull Ministers (my Lord) the fault is not through me: but the fault is in *Inbred Ignorance, Dulnes, Oldman, Mistresse Heart,* and *wilfull will*, her man, and *Mazdes*, hating to bee reformed, *Dislike of Teachers* either for their person or doctrine, *want of loue of the Truth, Contentednesse to liue and dye in Ignorance*, and the very *Deuill* himselfe (my Lord) their vtter enemy. These ought to beare the blame (my Lord)

Pfal. 50.  
1 King. 22.  
Ios. 6.  
Mat. 13.



*Answer to  
Common-  
Weale.*

Lord) and not I.

For *Master Common-Weale* (my Lord) I maruaile, that he should thus abuse me, and wrong mee, for (my Lord) hee knowes well, that I haue many waies enriched such as belong vnto him : his *Marchants* in trading, and his *Lawyers* in pleading. I haue holpē many a meane man to a great estate, and many a base birth to bee counted of the *Gentrie*. Forward haue I beene to helpe all sorts of euery estate, of euery profession, and of euery trade and course of life, and must I  
now

now be questioned for my life?

Concerning *Master Housebold*, hee hath no reason of all others to blame me; for I taught him how to bee warie in his house-keeping, how to manage his estate for his best thrift, how to aduantage himselfe in buying and selling Corne, and Cattell, how to let and set, and hire grounds, to graze and fat Cattell, and (my Lord) I euer sought his profit in all my courses. Hee hath no cause thus to accuse me to your Lordship. He had neuer gotten vp to haue main-

*Answer to  
Household.*

maintained so great a Family, but by me. I raised his Father from a base Cottage, to be a Free-holder, and so himselfe to bee Master of a great Family and household. If any such evils haue happened vnder him, as hee complaineth of, let him accuse *Vnnaturalnes, Impatience, Vnrulie Passions* and such like, make bates, and withall the *Suggestions of Satan*, which doe set men on such mischieues, and not me (my Lord.)

*Answer to  
Neighbour-  
hood.*

For *Master Neighbourhood*, hee may of all other be ashamed to accuse mee  
so,

so, because hee hath liued much better and nothing worse by me (my Lord) for I caused to bee remoued from him and his neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Vnthrifts, *Waste, Ryot, Prodigality, Drunkennes, Gluttonie, Idlenes, Carelesnesse, Needleffe-Expence*, and a route of very Raskalls, with reuerence be it spoken (my Lord.) I taught him and all such as he is, a better way to liue, and a more thriving course, to looke diligently to their estates, and

*Bad society.*



*Bad men  
servants.*

and to take good courses  
to saue, to get, and to in-  
crease their meanes. As  
first hauing abandoned  
such lewd Companie be-  
fore named, in the next  
place, I aduised them to  
put away their bad Men-  
seruants, *Slacke and Sloath-  
full, Carelesse and wastfull,  
Gor-belly and Tospot, Weake  
and Waiward, Loue-bed and  
Drowfie, Light-finger and  
Lurching, Gamster and Goe-  
gay, Slipstring and Wande-  
rer, Scape-thrift & Spendal,*  
and such like vnprofi-  
table hindes. And with  
all to ridde themselues in  
like manner, of all their bad  
*Maide.*

*Maide-servants*, such as these *Pranker and Prattle*, *Wanton and Lonesick*, *Sleepie and Slugg*, *Sweetlip and Dainty*, *Gadding and Forgetfull*, *Greene-sickness* and *Tender*, *Drinill and Slut*, also & about all the *Choare-women*, and her daughters *Pocketing*, and *Filch*, with all their fellowes.

*Bad Maid  
servants.*

And instead of these (my Lord) I commended vnto them a Company of Men servants, worth entertainment, all one mans children, the sons of mine honest Neighbour *Good-husbandry*: as *Care* and *Forecast*, *Makehast* and *Warie*,

*Thriftie men  
servants.*

ric, Thriftie and Pinch, Advantage and Holdfast, Cunning and Catch, Watchfull and Toylesome, Homelyfare and Meaneclad, Clouted shoe & Patch, Vp-betimes & Labour, Last vp and Trustly, Getting & Lockfast, Spend-little and Get-much, Take-time & Loose-naught, Debrlesse and Gaine, with such other profitable seruants.

And because I knew that Maide seruants answerable to them were as necessarie, I aduised the best I could to prouide such also, the daughters of Good-hous-wifery: as Eager and Spare, Quicke and Nim-

Profitable  
Maides.

*Nimble, Trusty and Timely-  
up, Health-full and Chaste,  
Ever-doing and Silent, wit-  
tie and Pliant,* with other  
of the like nature helpfull  
to vphold a mans estate.  
By which good counsel of  
mine (my Lord) *Neigh-  
bour-hood* liueth now rich-  
ly, and beggerly, *Neede*  
knockes not daily at his  
dore, either to begg or bor-  
row, as he was wont to do.

Concerning the last  
man *Master Good worke*, he  
hath least cause of all o-  
thers to complaine for  
that same which hee plea-  
seth to call in me *Oppressi-  
on, Vsurie, Extortion,* and  
what

*Answer to  
Good-worke*



what not, haue built many a faire *Almes-house*, many a goodly *Hospitall* in the land (my Lord) and haue also giuen by *VVill*, many a large Legacie to the poore and much to publicke vses.

My Lord, when I was a *Romane Catholique* in our Forefathers daies, none was then in more grace and fauour with all the *Clergie* then my selfe. By mee the holy Father the Pope greatly increased his *Treasurie*, by my Counsells the *Prelates* gate vp to such an infinite wealth and to such glorious dignities:  
by

by me ( they making Religion a Cloake for mee to put on) they got such stately houses, for their dwellings, and for the variety of their orders, built in the best places of euery Nation, and such yearely Reuenues, as did exceede, for their certaine maintenance.

Good my Lord, let it please your Lordship to thinke better of me, then these men procured for witnesses haue suggested, for falsely haue they spoken against me. Good my Lord, good my Lord, doe mee right I beseech you.

Stand

*Judges  
speech.*

Stand vp, stand vp Fellow, I haue heard with Patience these thy verball Apologies: thy subtile shifts to acquit thy selfe: thy faire shewes to winne thee credit, if it were possible, thereby to procure thine owne release. But know, that yet for all that thou haste said, the Inditement against thee stādeth firme, and the Euidence against thee standeth good, which heere my brethren the Kings Sergeant, and the Kings Attorney, and these worthy gent Iustices of this County doe likewise affirme,

*Its*

Its very true which  
your Lordship saith.

Therefore not to driue  
forth longer the time, and  
not further to trouble the  
Court, heare thy Sen-  
tence.

*Couetousnesse*; thou hast  
beene indited by the name  
of *Couetousnesse* of all the  
aforesaid Felonies, Cou-  
sonages, Oppressions, and  
Murthers, and for the same  
thou hast beene arraigned,  
thou hast pleaded not guil-  
ty, and hast put thy selfe  
vpon thy triall and beene  
found guilty hauing no  
more to say for thy selfe,  
this is the Law.

*The sentēce  
against Co  
uetousnesse.*

Thou



Ephes. 5. 3.

1 Cor. 5.

Psal. 10. 3.

Rom. 1. 29. 32

Ephes. 5. 5.

Col. 3. 5. 6.

Thou art to be counted  
*Idolatry* before God, and  
 also the roote of all euill,  
 and so damned a sinne, as  
 not to be named amongst  
 Christians, and that such  
 as by thee are made coue-  
 tous are to be abandoned  
 of all good men, as of God  
 they are abhorred, beeing  
 worthy of eternall death;  
 and haue no inheritance  
 in the Kingdome of Christ  
 and of God: but vpon  
 them must come the  
 wrath of God, as vpon the  
 children of disobedience.

Thou art therefore as a  
 rotten member of the flesh  
 to be mortified and cut off.

*Master*

*Master Shiriffe*, doe  
Execution which the *Vn-*  
*der Shiriffe* seeth perfor-  
med.

Goaler, set *Papistry* to  
the Barre.

*Papistry* hold vp thy  
hand.

*Papistry*: thou art heere  
indited by the name of *Pa-*  
*pistry*, of the Citty of *Rome*,  
in the County of *Babylon*,  
that thou being a bastard  
Christian begotten of He-  
resie, *Iudaisme*, *Paganisme*,  
hast by violent force and  
armes inuaded the terri-  
tories of the Church of  
God, and by *Gainish Inqui-*  
*sitions*, *bloudie Massacaeers*,

*Papistry in*  
*dicted.*

M

*stab.*

*stabbing, poysoning, and killing of Kings, Gunne-powder plots, Treasons, Rebellions, and other hellish practizes, vsurped authority and thrust vpon Gods people their humane traditions, inuentions, superstitions, will-worship, Heresies, Iewish Ceremonies, and Paganish Idolatry to the damnation of many Christian soules contrary to the peace of our Soueraigne Lord the King, his Crowne & Dignity, what sayest thou heereunto, art thou guilty or not guilty?*

*Not guilty my Lord.*

*By*

By whom wilt thou be tried ?

By God and the Country. But (good my Lord) let me haue another Iurie chosen, I doe not except against the former Iurie, *Faith, Loue, Feare, Charity, Sincerity, Patience, Innocencie* and the rest, but (my Lord) though they be honest men, and haue well discharged themselues in their Verdict vpon other Prisoners; yet haue they not such Iudgement and Vnderstanding as others haue, to discerne of my case, and the truth of the Euidence which shall bee

M 2 brought



brought against me.

*Papistry*, because neither thou nor any of thy slanderous Fauorites may say, that thou hast beene proceeded against rigorously & vniustly without respect to the truth of the cause, I am content to call a new Iurie, if heere we can haue so many, as will make vp the number.

I humbly thanke you (my good Lord) God reward your Lordship for it.

*Master Shiriffe* impannell a new *Iurie* of very substantiall men, the chieftest you can finde, and firstest

test to goe vpon this Prisoner now at the Barre.

My Lord, I supposed, that as he would craue, so from your Lordship vprightnes he should obtaine this fauour, therefore haue I prepared a full Iury to this purpose.

It was done wisely of you (*Master Shirisse*) let them be called.

Cryer call in the Iurie.

1. Call *Common Principles*, Vous aues *Common Principles*.

*A Iurie against Papistry.*

2. Call *Apostles Creed*, Vous aues *The Creed*.

3. Call *Second Comman-*

*M 3 dement,*

dement, Vous aues *Second Commandement* come in.

My Lord I cannot get in.

Whats the matter?

My Lord (saith the Cryer) the Papists keepe him out.

Command to let him in, Vous aues the *Second Commandement*.

4. Call *Pater noster*, Vous aues *Pater noster*.

5. Call *Holy Scriptures*, Vous aues *Holy Scriptures*.

6. Call the *Apocripha*, Vous aues *Apocripha*.

7. Call *Councells*, Vous aues

aues *Councels*.

8. Call *Antient Fathers* for the first 600 yeers after Christ, Vous aues *Antient Fathers*.

9. Call *Contradiction* amongst themselves, Vous aues *Contradiction*.

10. Call *Absurdity of Opinion*, Vous aues *Absurdity of Opinion*.

11. Call *Consent* of their own Men, Vous aues *Consent*.

12. Call *Testimony of Martyrs*, Vous aues *Testimony of Martyrs*.

*Countes*, saith the Clerke.  
Then the Crier bids them  
answere to their names.



*Common Principles, one: Creede two: Commaundement three: Pater--noster, fowre: Holy Scriptures, five: Apocripa, fixe: Councell seauen: Fathers, eight: Contradiction, nine: Absurditie, tenne: Consent of their own men, eleuen: Testimony of Martyrs twelue: Good men and true, stand together and heare your charge.*

My Lord, here are some more summoned by Mr. Sheriffes authoritie.

Who be they Mr. Sheriffe?

*Master Lawe* with his  
*sonnes, Ciuill, Canon, Com-*  
*mon,*

*Master Lawe*  
*and his Sons*

*mon* and *Municipall*.

Well, let them attend the Court for the Kings seruice for vse, if need be.

*Papistry*: if thou canst iustly except against anie, I giue thee leaue to challenge any such of the Iury.

Good my Lord, onely one of the Iury I except against, which is, *Holy Scriptures*, except it be our own Translation.

Well, sayth the Iudge, I am content it shall be so, let it be either *Montanus*, or the *Rhemist*, or the *Vulgar Edition*, we desire a iust proceeding with all the indifferences that may be.

N 5      Then

Then the Cryer calleth aloud; If any man can giue Euidence, or can say any thing against the Prisoner at the barre, let him come in, for hee stands vpon his deliuerance.

Here is my Lord a worthy Gentleman M<sup>r</sup>. *Verity*.

M<sup>r</sup>. *Verity* come neere; what can you say concerning the prisoner at the barre?

*Master Verities euidence against Papistry.*

*Like false Teachers in Doctrine.*

My Lord, this I am able to iustifie. First, that he hath been a *False Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as bee recorded

recorded in Scripture, if they were paraleld together, as the *Doctrine of Duels*, 1 Tim. 4. 1. 2. *Traditions & Commandements of men*, Mat. 15. 2. Mar. 7. 8, 9. 13. Col. 2. 22. *Veniall sinnes*, Mat. 23. 16. 18. *Childrens neglect of parents for Churches profit*, as they pretended, Mat. 15. 5. Mar. 7. 11. *Superstitious observations in meates and holy daies*, Mat. 15. 11. Col. 2. 16. 21. *Laying heauy burihens vpon the people*, Luke 11. 46. *Iustification by works*, therewith troubling the Churches, Gal. 2. 18. & 3. 2. & 5. 4. 12. *Voluntary Religion and wil-worship*,



worship, Col. 2. 18. 23. The  
 worship of Angels, Col. 2. 18.  
 Carnall Liberty, 2 Pet 2. 19.  
 Rev. 2. 15. 20. And Teaching  
 for filthy Lucre, Tit. 2. 11.  
 Thus are they, as were the  
 False Teachers, as the  
 Scriptures in the New  
 Testament sets them out,  
 in all these things.

How like they are (my  
 Lord) to after Heretiques,  
 learned *Whitaker* in his  
 booke *De Ecclesia* in the  
 first Question sheweth ma-  
 ny particulars.

*Like them  
 in practise.*

Secondly, (my Lord)  
 he hath vsed the very same  
*practises* which false Tea-  
 chers haue vsed: hee doth  
 to

to make way for his Do-  
ctrine, Worship and Ad-  
uancement, euen as they  
did. <sup>a</sup> They played the  
Hypocrites in outward  
humility in long prayers,  
and formes of Deuotion,  
and so misseleade silly wo-  
men. <sup>b</sup> They graced their  
Doctrin with shew of  
Fore-fathers. <sup>c</sup> They took  
away the Key of Know-  
ledge, and neither would  
enter into life, nor suffer  
others. <sup>d</sup> They told the  
people *old wines Fables*,  
and told lies in hypocrisie.  
<sup>e</sup> They vsed sleights and  
cunning coactiues to de-  
ceiue. <sup>f</sup> They boasted of  
their

<sup>a</sup> Col. 2. 23.  
<sup>2</sup> Tim. 3. 5. 6.  
<sup>2</sup> Pet. 2. 3. 4.

<sup>b</sup> Ma. 15. 2.  
& 7. 3.  
<sup>1</sup> Pet. 1. 18.  
<sup>c</sup> Luk. 11. 52.

<sup>d</sup> 2 Tim. 4. 4.  
& 1 Tim. 4. 2.  
7.

<sup>e</sup> Ephes. 4. 14

<sup>f</sup> 1 Tim. 6.  
20.

g 2 Tho. 2<sup>a</sup>.2<sup>e</sup>.

A&amp; 15. 24

h Rev. 2. 20.

Neh. 6. 14.

i Mat. 7. 23.

Deut. 13. 1, 2.

k A&amp; 17. 7.

&amp; 24. 5. &amp; 18.

13. &amp; 25. 7.

2 Cor. 10. 10.

A&amp; 24. 5.

their learning, vsing profane and vaine Babbling, and Oppositions of Sciences, as they termed it. g They pretended *Reuelations*, *Apostolicall Traditions*, and alleadged counterfeited writings. h They had the Prophetickall woman and deceiuing Prophetesses. i They had their Miracle-workers, Casters out of Diuels and Dreamers of Dreames. k They would slander mens persons, and the Doctrine of faithfull Teachers and lay to their charge what they could not proue, speaking of them contemptuously, and

and rayling on them.

<sup>l</sup> They boasted to bee the true Church, and that by Succession they were of the Fathers.<sup>m</sup> They would vse faire and soothing words and teach with intinsing words, and did striue for excellencie of speech of mans wisdom to deceiue. <sup>n</sup> When they could not preuaile by faire meanes, then they would suborne false witnesses: they threatned, beate, imprizoned, banished and slew the faithfull Teachers and Christian beleeuers. <sup>o</sup> They would plot conspiracies to the shedding of

bloud,

1 Ioh. 8. 39.  
Mat. 3. 9.  
2 Cor. 11. 13.  
22.

m Rom. 16. 18.  
1 Cor. 2. 1.

n Act. 4. 18.  
& 22. 1. & 6.  
24. & 26. 10.  
11. & 30. 50.  
& 22.  
Reu 2.

o Act. 23. 12.  
14.



p A2.13.50.

bloud, and the Priests must be acquainted heerewith before hand to encourage them heere to. P They would make open Insurrections and stirre vp great personages to take part with them. And what Rebellion, Treasons, Conspiracies insurrections and persecutions this Papistry hath wrought, my Lord Bishop of *Chichester* hath openly discovered to the world in his Booke of Thankesgiuing for our deliuerance from all these Traitors, *Morton, Sandes, Parsons, Campion, Ballard, Watson, Clarke, Garnet* (Priests

( Priests and Iesuites )  
*Stukley, Somervile, Throg-*  
*morton, Parry, Babington*  
and his Company: *Lopus,*  
*Tyrone, Markam, Brooke*  
with others: *Percy, Catsby*  
and all the Gunne-powder  
Plotters, Laicks. And this  
(my Lord) is not what I  
could, but what I thought  
sufficient to testifie at this  
time, because I would not  
be tedious.

*Master Verity:* by this  
you have vttered, it is ea-  
sie to see, how this man  
hath followed, both the  
false Teachers in Do-  
ctrine, and the Enemies of  
the Gospell in their pra-  
ctises

Etises. If there be any mo  
witnesses, let them come  
forth.

Yes my Lord, heere is  
*Sir Christianity.*

*Sir Christianity* : what  
is it that you haue to say  
against this Prisoner at the  
barre?

*Sir Chri-  
stianity his  
evidence  
against Pa-  
pistry.*

My Lord, I was com-  
manded to bee heere to  
day to giue euidence what  
I know against this man,  
and this I am willing to do  
for the seruice of my So-  
ueraigne. This it is ( my  
Lord) which I haue to say:  
that this man with his As-  
sociates, hath, instead of  
Christian Religion, set vp  
a ser-

a seruice of Iudaisme and Paganisme, which I am able to proue in a multitude of particulars: but because I am loth to bee tedious in my relation, I haue brought heere with me *Three Bookes*, that the Iury may iudge of all the particulars, or they may be reade before the Prisoner, if your Lordship shall be pleased to haue it so.

What bookes Sir *Christianity*?

My Lord, one is that, that is called *The Three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor

3 Bookes.  
1. *The 3 Conformities.*  
2 *De Origine Papatus.*



3. *Raynolds*  
and *Hart*.

Doctor *Morisin*, and dedicated to his late Maieſty : and the third is, our learned Countreiman Doctor *Raynolds* his Conference with *Hart* neuer answered of any Papist to this day, who sheweth how the Popish seruice is like vnto the Iewish in very manie particulars, and wherein they be more Heathenish, then Iewish.

I am content to haue them read to spare your speech touching the Iewish Seruice.

So hauing beene read, the Iudge yet wished Sir *Christianity* to declare openly

penly how *Paganlike* Papists bee, and as the Heathenish Idolaters in Israel and Iudah were, and onely out of the vndoubted Testimonies of Scripture, and the Apocripha bookes, because those learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great breuity as I may: that this Prisoner (if it be possible) may see how wickedly hee hath dealt with mens soules to set vp instead of Gods Service, an Idolatrous, *Paganlike* Worship.

*Papists like  
Pagans  
in many  
things.*

\* These

a Rom. 1. 22.  
 b Ier. 7. 18.  
 c Dan. 9. 4.  
 Isa. 41. 7. &  
 44. 10.  
 Ier. 10. 4.  
 Baruch. 6. 45.  
 Deut. 7. 5. &  
 12. 3.  
 2 King. 17. 41.  
 2 Chron. 33  
 7. 19. & 34. 4.  
 Iudg. 18. 18.  
 Ezek. 23. 14.  
 15. 16 & 8. 10.  
 Numb. 33. 52.

a These Pagans set forth  
 God like a Man. b The  
 Idolatrous Israelites had a  
 Queene of Heauen. c They  
 had Images of gold and  
 siluer, brasse, yron, wood,  
 and stone, and some of  
 clay : some molten, some  
 carued and grauen, some  
 portrayed vpon walls, and  
 other Pictures. Some were  
 like men, *Dan. 3. 1.* *1 Sam.*  
*5. 3. 4.* and some like Wo-  
 men, *Act. 19. 27.* *2 Macab.*  
*1. 13.* *1 Sam. 31. 10.* some  
 like Beasts, like S. George  
 and the Dragon, *Exod. 34.*  
*wisd. 11. 15.* They ad-  
 ned them with siluer and  
 and gold, *Ier. 10. 4.* and set  
 Crownes

Crownes vpon some of  
their heads, couering them  
with costly garments and  
of diuers colours, *Deut.* 7.  
25. *Hab.* 2. 19. *Baruch.* 6. 8,  
9. 14, 15. 29, 39, 50, 55, 58.  
*Ezek.* 16. 18. *Wisd.* 13. 14.  
carrying a Scepter in the  
hand, or a dagger or an  
axe, *Baruch* 6. 14. 15. They  
set them vp with great de-  
uotion & solemnity, with  
musick and melodie, *Dan.*  
3. 3. with singing dan-  
cing and other delights,  
*Exod.* 32. 5. They built  
Temples for these Images,  
*Isa.* 3. 5. 2 *Machab.* 1. 13. 15.  
*Baruch.* 6. 18. which were  
the houses of their Gods,  
*Iudg.*



*Judg.* 17. 4. *1 Samuel* 5. 2.  
and called them San-  
ctuaries, *Isai.* 16. 12. They  
had Chappels for them,  
*Amos* 7. 12. Yea, they  
set them vpon tops of hills,  
*1 King.* 14. 23. *2 King.* 17.  
10. They had them in pri-  
uate houses, *Judg.* 17. 4. 18.  
in chambers, *Ezek.* 8. 12.  
and in secret places, *Deut.*  
27. 15. They had their pl a-  
fant groues planted, *Ier.* 17.  
2. *1 King.* 14. 23. and there  
also had their Images,  
*1 King.* 15. 13. *2 Chron.* 15.  
16. *2 King.* 17. 10. They  
had their standing Pillars  
and Images, as the Papists  
their Crosses, *Deut.* 12. 3.

& 16.22. 2 King. 17. 10.  
Leuit. 26. 1. these were in the  
head of High-waies and  
Streets of Cities, Ezek. 16.  
31. Ier. 11. 13. The multi-  
tude were allured by the  
gorgeous decking of  
them, Wisd. 14. 20. & 15. 5,  
6. Yea, they doted vpon  
them, Ezek. 8. 10. 11. They  
worshipped them, bowed  
vnto them, and fell downe  
before them, Dan. 3. 2. Isa.  
44. 17. Ios. 23. 16. They  
would lift vp their eyes vn-  
to them, Ezek. 33. 25. Pray  
vnto them. 1 King. 18. 26.  
Hab. 2. 19. Isa. 44. 17. Kisse  
them, Hos. 13. 2. 2 King. 19.  
18. set vp candles before  
N them,

them, *Baruch*. 6. 19. Make  
vowes to them, *Baruch* 6.  
35. and goe on Pilgri-  
mage to some of them ve-  
ry farre, *Ier*. 51. 44. expe-  
cting some miraculous  
cure from the Image, *Ba*-  
6. 41. in entering into their  
Temples they sprinkled  
themselues with water, Al-  
ters they had of stone, *Isa*.  
65. 3. they vsed vaine repe-  
titions in their prayers,  
*Mat*. 6. 7. They measured  
their Religion & goodnes  
thereof by plenty, *Ier*. 44. 7.  
They had their sacrificing  
Priests, *Act*. 14. 13. and  
they were shauen Priests,  
*Baruch* 6. 31. 32. Some-  
times

times they were of the basest of the people, *1 Kings* 12.31. whosoever would, might for monie or for monie worth, make himselfe a Priest, *1 King.* 12.31. *2 Chron.* 13.9. And some serued for base wages, *Iudg.* 17. They had their Concubines, *Baruch* 6.11. *Hos.* 4.14. Some of them would weare haire-cloathes and torment themselues, *1 King.* 18.26.28. *Zach.* 13.4. and of a Deuotion in a Will-worship macerate their bodies, punishing & not sparing their bodies, *Col.* 2.23. Their Teachers taught for hire, *Micha* 3.11



2 *Pet.* 2. 13. 15. *Rev.* 2. *Tit.* 1. 11. For guifts, they would promise life & peace, *Ezek.* 13. 22. *Ier.* 23. 14. 17. In their service they had variety of Musick, *Dan.* 3. their set holy-daies, *Exod.* 32. 2 *King.* 13. They had their holy women attending the Idol service, *Exek.* 8. 14. working for them, 13. 18. 2 *King.* 23. 7. and prophecying lyes, *Ezek.* 13. 22. and were great worshippers of the Queen of heauen, *Ier.* 7. 18. & 44. 19. They had also their several gods for their several Countries as Papists haue their Saints, 2 *King.* 17. 29. & 18. 34. They would pray  
to

to these and sweare by  
them, *Ier.* 5. 7. & 12. 16. *Gen.*  
31. 53. *I King.* 19. 2. *2 King.*  
17. 35. *Zeph.* 1. 5. Some in  
Israel which fell to Hea-  
thenish Idolatry were like  
Church Papists; for they  
would worship Idols and  
yet goe to Gods house and  
heare his Prophets, *Ier.* 7. 8.  
10. *2 King.* 17. 41. *Ezek.* 14.  
3. 7. & 20. 1. 31. & 23. 29.  
When Idolatry was cast  
out of the Church (as  
wee haue done the Idolatry  
of Rome ) the Idolaters  
would condemne it, as an  
ill act in them, and speake  
against the seruing of God  
aright, as Papists do against

vs, *2 King.* 18. 22. They worshipped towards the East, *Ezek.* 8. 16. They were very superstitious, *Acts* 19. They lived in very grosse ignorance of the truth, and in liberty of sinning, *Isa.* 44. 18, 19. & 45. 20. *Ephes.* 4. 18, 19. *Wisd.* 14, 15, 16, 17. They worshipped they knew not what, *Joh* 4. 22 Their Festivals after their Idol-service they spent in eating, drinking, singing, dancing, *Exod.* 32. 6. 18, 19. They had their reuellings and meetings full of excessive ryot, *1 Pet.* 4. 3. And would wonder at, & speake ill of such

as

as would not be like them. They had Brothel houses, *Ezek.* 16. 24. *2 King.* 23. 7. *1 King.* 15. 12, 13. & 14. 24. & 22. 26. They had amongst them Coniurers, Wizards, Charmers, Obseruers of times, Southsayers, Astrologers, Starregazers and such like. To these the people resorted & consulted with, *2 King.* 21. 6. *1 Sam.* 5. 2. *1 Chron.* 10. 13. *Hest.* 3. 7. & 9. 24. *Deut.* 18. 14. *Isa.* 19. 3. & 47. 12, 13. *Hos.* 4. 12. *Ezek.* 21. 21. *Ier.* 8. 17. *Act.* 8. 10. They sacrificed to Neis, and burnt incense to Draggs, *Hab.* 1. 16. They belceued that

N 4 some

*Exod.* 7. 11.  
*Isa.* 9. 13.  
*Leuit.* 19. 37.  
*Ier.* 27. 9.  
*Dan.* 2. 4.  
*Deut.* 18. 10.  
& 11. 14.  
*Isa.* 2. 6.  
*Dan.* 2. 2.  
*Isa.* 47. 13.  
*Act.* 16. 17. &  
19. 19.



some of their Images were  
approued of their great  
God from heauen, *Act. 15.*  
35. They were cruell and  
bloudily minded against  
all that were against their  
Idolatry, *Hos. 10. 14. & 13.*  
*16. 2 King. 21. 15. 16. Iudg.*  
*6. 30. 2 Chron. 24. 18. 21.*  
The Idolaters in Israel  
and Iudah brought in  
the Heathen as Gods  
plague vpon them to pu-  
nish them for their Ido-  
latry, *2 Chron. 24. 23. & 21.*  
*16, 17. & 33. 11. & 30. 6. 10,*  
*17. 2 King. 17. 18.* as the Pa-  
pists haue brought the  
Turkes vpon the Christi-  
an world by their Imagery  
and

and Idolatry, *Ren. 9.* They were stupid and without vnderstanding in their Idol-making and in setting them vp to worship them, *Isa. 44. 14. 20.* and so continued therein obstinate as the Papists doe. And thus haue I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practises.

Your evidence is so cleere (*Sir Christianity*) as heereby all may see, how Pagan-like Papists bee in their Imagery, Priests and Temples. Is there any further evidence?

Then stands *Mr. Attorney*

N 5

Ge-

*Master Attorney General, his evidence against Papistry.*

*Generall:* & did proue him to be guilty of high-treasō both against the person and the lawes of his Soueraigne. My Lord, (saith he) this fellow vnder pretence of Religion (for all must be couered with his shadow) hath set vp another spiritual *Head* ouer the church, besides Christ, (euen Antichrist his greatest enemy) as is sufficiently proued. He hath set vp also *Mediators of intercession* besides Christ: also in his rebellious pride of heart he hath exalted *mans Merit*, and made him a party Sauiour of himselfe, by satisfactory  
pu-

punishments either heere  
or in their feigned Purga-  
tory. Thus is he a Rebelle  
and an Abettor of Rebels  
against Christ.

Againe, the Law of  
Christ (the holy Scrip-  
tures) he hath notoriously  
corrupted and abused ma-  
ny waies. 1 Hee maketh it  
*no perfect rule.* 2 Hee tea-  
cheth blasphemously that  
the *Originall is corrupt* and  
so shaketh the faith of all  
such as rest on the Scrip-  
tures. 3 He hath added to  
them mens writings cal-  
led *Apocrypha*, to make  
them *Canonicall.* 4 He hath  
feigned a *traditionall word*  
and



& equalleth the same with the Scriptures. 5 He debarred for a long time the *translating* of Gods Word into a knowne tongue to keepe the people from the vnderstanding thereof. 6 Being enforced at length to translate it, hee hath of purpose done it *corruptlie*, and with many *vncooth* & *obscure* words, hath hid-den the truth still, to keepe the people in blindnesse. 7 Yet this their so corrupt and obscure Translation is not admitted *indifferent-ly to all*, but to some, and to these vnder li-cense, for which they pay money.

money. 8 These parties, though they may read the Scriptures, yet must it bee with the *Popes Spectacles*, and may not see farther then the false Teacher pleaseth, nor conceiue otherwise of the Sense, then he suggesteth, though the Text be neuer so cleare of it selfe. 9 They blasphemously publish that the Scriptures are a *Nose of Wax*, a *dead letter*, *swarterly Inke*, *dumbe Iudges* and a *blacke Gospell*, *inkie Diuinity* and may haue one sense one time, and another at another time, according to the Churches state & condition.

*Causanus in  
bis Epist.  
log. Bohem.*

dition. 10 They set vp a *corrupt Latine Translation*, for as authentically as the Originalls in the Hebrew and the Greeke. 11 And Lastly, they brought into the Church instead of the holy Bible *a booke of Lyes* to be read. Thus is this wicked wretch guilty of High-Treason against our Soueraigne.

Besides that, hee hath counterfeited his Maiesties Broad Seale, inuentiong *new Sacraments* neuer of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his  
Ma-

Maiesties Subiects in a most cruell and bloudy manner, My Lord, he is no way longer to be indured: for wee shall neuer bee at Peace as long as hee may haue liberty to liue; for he is a ranke Traitor to our King and State: an vnderminer of Religion and the true Church of Christ, and an enemie to our peace & welfare in the Common-Wealth.

*Gentlemen*, (saith the Iudge) you of the Iury haue heard Master *Attornyes* witnes, also what both Master *Verity* and Sir *Christianity* haue spoken against



against him: now that you haue heard the euidence so fully: what say you touching the Prisoner, is he guiltie or no?

Then the foreman in the name of all the rest answereth guilty, my Lord.

Whereupon the Iudge turneth to the Prisoner & saith, *Papistry* thou hearest what grieuous iniquities, foule and filthy abominations, murthers, and massacres haue beene laid to thy charge; thou hast heard the *Verdict* of these so learned, and well approved Gentlemen, chosen without all partiality to go  
vpon

vpon thee. And they in their iudgement, vpon their consciences, haue found thee guilty. What canst thou say for thy selfe, that sentence of death should not bee pronounc-  
ed against thee.

My Lord, the *Iurie* assuredly is corrupted by some meanes or other, else would they neuer haue found me guilty: for our learned men haue cited many of these in my behalfe, and therefore I appeale from them to a *Generall Counsell*, for the *Triall* of their honestie in this *Verdict*.

*Papistris  
appeale.*

Vpon

Vpon this lewd surmise and brazen faced accusation, all the *Jury* fell a murmuring, being much grieued to be taxed of faithlesnes and periurie. The worshipfull gentlemen the *Iustices* and *Sheriffs* began to speak in their behalfe, but the *Iudge* standing vp, staid them and made answer for them.

*Papistrice* : to be brieue with thee, thou art shamelessly impudent to accuse these worthy Gentlemen: for iustly proceeding according to the cleere Euidence to thy face. For thy learned men, they haue only

ly cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring vnder their names, which indeed are proued to be counterfeits, abusing their vnadvised *Readers* in their vniust defence of thee. As for thy *Appeale* to a *Generall Counsell*, its but to set a good face vpon an ill cause; for thou knowest that we haue long desired a *Free General Counsell*, but not a gathering together; like the lewd *Conuenticle of Trent*.

But art thou not ashamed to conceit the bringing



ing of these mens verdict to the tryall? We must by them be tried, & not they by vs. By what canst thou trie the *Principles of Religion*? wilt thou deny them? must *Fathers, Councelles, Scriptures* & al be brought vnder our Iudgements? Thou haddest no cause to taxe the Iurie; if any had bin in fault, it should haue been the Witnesses: but canst thou tax *Verity* of lying, or *Christianity* of falsehood? As for Mr. *Attorney*, his speech is no more then your owne words, writings and practise doe testifie.

Heare

Heare therefore thy Sentence, iustly deserued before God and men.

*Papistry*; thou hast bin indicted by the name of *Papistry*, of all these former treasons, rebellions, cōspiracies, gun-powder plots, murthers, massacres, falsehood, heresies, Iudaisme & Paganisme, and of that thy detestable Idolatry, and for the same, hast been arraigned, thou hast pleaded not guilty, hast put thy selfe vpon thy triall, and beeing found guilty, hauing no more to say for thy selfe, this is the Law.

That

*Papistry  
condemned*

2 Theſ. 2. 7.  
Reu. 12. 9. &  
17. 3. 9. & 20.  
4. & 19. 20.

Reu. 14. 10, 11

That thou the *Mystery* of *Iniquitie*, with the old *Serpent*, called the *diuel*, or *Sathanas*, thy father, with thy lewde mother, that great *whore*, drunk with the blood of the Martyrs of *I E S V S*, which sitteth vpon a Scarlet-coloured Beast, as also with that false Prophet the *sonne of Perdition*, thy guide and gouernour shall bee cast alieue where the Dragon is, into the *Lake of fire*, burning with brimstone, there to be tormented with all thy marked ones in the presence of the holy Angells, and in the presence of the Lamb, without

without rest day & night,  
the smoake of which tor-  
ment shall ascend vp for e-  
uer and for euer, without  
mercy or hope of redemp-  
tion.

After this Sentence,  
there is made an Oyes, and  
so the Court breaketh vp;  
the Iudge ariseth, the Iusti-  
ces and Gentle men attend  
him, the Sherisse with the  
Vnder-sherisse and his ser-  
uants going before with  
the sounding of a Trum-  
pet, and so doe conduct  
him to his Lodging, and  
there doe leaue him with  
rest and peace.

*The Court  
breaketh  
vp.*

L A V S D E O.